The LUTHERAN

EMBROIDERY LESSON

Indian teen-agers learn domestic arts

PACIFIC LUTHER
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Vol. 43, No. 48

AUGUST 30, 1961

STORY OF COURAGE

"Gillian Hall, 18, of Bristol, Conn., won the National AAU Junior Solo Synchronized Swimming Championship yesterday by a narrow 17-100th of a point. . . ."

BEHIND the brief Associated Press dispatch was a far greater story.

Gillian Hall is almost totally deaf. When she is in the water she cannot hear the music to which she must "dance" to perform her ballet-like routine. How then does a person dance to music she cannot hear?

"Gillian keeps time to the music by counting to herself," explained her coach, Mrs. Robert Donnelly, also of Bristol. "From the moment she goes into the water, she is counting, and that is the way she accomplishes her routine."

CERTAINLY it sounds simple—and yet what a feat to surmount the handicap of nearly total deafness and emerge a national champion! Winning a national championship is indeed a remarkable achievement for anyone, but how much more so for a young girl who, because of her handicap, was unable to attend a regular school but instead attended and graduated from the American School for the Deaf in Hartford, Conn.

—ALLEN BERGER

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● THERE ARE CROWDED CHURCHES in Germany wherever Helmut Thielicke preaches. His influence has been growing steadily for 20 years, and is now extending to America. Three of his books in English translation have recently been published, and at least three more are coming soon.

Newest of the Thielicke books in English is *How the World Began,* an interpretation of the opening chapters of Genesis. A good sample from this book which we publish this week ("Don't get serious about God") should incite all readers to get hold of the book as soon as possible.

● THOUGHTFUL PEOPLE in Maryland realized that pleasant summer camping experiences are not usually possible for handicapped children, such as the blind. This year Lutherans in Maryland arranged a special camp for blind children, and all of them hope to come back next year. Charles De Vries of the Washington Bureau, National Lutheran Council, tells the story in "It was a happy holiday."

● ANYONE who goes to the Walker art gallery in Minneapolis, or other such places in the Middle West, knows that new artists of great ability are numerous in that area. The Lutheran Brotherhood, a Minneapolis-based and church-sponsored insurance company, has taken the lead in directing attention of these artists to the possibilities of art for the church. An art show, with nine prizes, was held this year. Jean Louise Smith of Norwich, Vermont, visited the show for *The Lutheran* and wrote "Young art from young hands."

● COVER PICTURE. The embroidery lesson is being given to girls of the Church of South India by Miss Gladys Kooy. She is a native of Munster, Indiana, and supervises a day nursery and baby clinic.

THE CHURCH IN THE NEWS

Germans called to brotherhood

Floods of refugees streaming into West Berlin from the Soviet Zone of Germany had caused Communist authorities to seal off East Berlin, an act which sharply increased world tensions. Especially affected was the Berlin-Brandenburg Diocese of Germany's Evangelical (Lutheran) Church. The diocese includes congregations in West Berlin as well as in East Berlin and other surrounding Communist-held territory.

Christian unity is called for in the fa
of the Communist blockade, Bishop O
Dibelius of the diocese and Dr. K
Scharf, chairman of the council of t
Evangelical Church in Germany, plead
in a joint broadcast in mid-August. I
Scharf is prominently mentioned as
successor for the 81-year-old bishop w
will retire at the end of this year.

Christians must not give in to bitt
ness and hatred or abandon the faith t
alone can "overcome the difficulties a
riddles of life," the churchmen said.

"In the name of Jesus those whom
has brought together should not per
themselves to be separated," the app
said. "We remain brothers, even wh
men make it difficult for us to remain
contact with one another. We must
richer in our love and more ingenious
finding ways to show love to each othe

Senator raps hierarchy

Adamant opposition by the Ro
Catholic hierarchy in the U.S.

CHURCH WORKERS AID REFUGEES FROM EAST GERMANY
At Marienfeld Camp in West Berlin 3,000 newcomers were fed on Aug. 12

blocked federal aid to public schools and "could revive religious quarrels of past history," Senator Wayne L. Morse (D.-Ore.) warned in an address to the American Federation of Teachers convention at Philadelphia. The Oregon lawmaker was co-sponsor of a $2.5 billion education aid program which passed in the U.S. Senate but was killed in the House Rules Committee. Roman Catholic leaders had organized an intensive campaign to defeat the legislation unless equal aid was given to their parochial schools.

The Roman Catholic clergy had succeeded in "blocking the legitimate aims of the majority of our people through pressure tactics," Sen. Morse said. "They are sowing a wind of discord which will result in a whirlwind of resentment when the people of this country learn the facts."

Roman Catholic leaders "including highly influential churchmen such as Cardinal Spellman look upon the public schools as competitors," he said, and added that their opposition to "improvement of our public education system, except on their own terms, will lead to most unfortunate results" because it has misjudged the temper of the people."

Polls show public attitude

Congressmen had been deluged with mail last spring when the National Catholic Welfare Conference spurred an intensive drive to get U.S. funds for church-operated schools. Many letters and postcards were identical.

To learn the real feelings of constituents, some members of Congress sent out questionnaires. Reported this month were results of six such polls, showing that voters overwhelmingly opposed use of tax money to aid Roman Catholic schools. Polls were taken in Massachusetts, Ohio, California, New Jersey and Illinois.

Closest return was in a strongly Roman Catholic area in northern Ohio, where Rep. Charles A. Mosher found only 57 per cent of those responding opposed to grants or loans to private or parochial schools. In the other districts, about 80 per cent of the electorate indicated opposition. In one California and two Illinois districts, most of those replying were against federal aid to any schools.

Unconvinced was Rep. James J. Delaney (D.-N. Y.) who had led the fight for federal funds for the Roman Catholic Church. Mr. Delaney cast the deciding vote in the House Rules Committee to kill both federal aid to education and long-term loans to private and parochial schools. Any form of federal aid must include assistance for parochial schools equal to that given public schools, Mr. Delaney said this month. Any other plan "offends justice" and is "discrimination," he asserted.

Drop lower grades, says priest

Roman Catholic parochial schools are suffering from monetary and personnel problems, Monsignor George W. Casey wrote in *The Pilot*, weekly of the Boston Roman Catholic archdiocese. If they "are not going to get financial aid from the federal government," the church ought to drop its elementary schools and concentrate on secondary schools and higher education, he proposed.

Small children are still under the guidance of their parents and there is "almost no danger of defection" from the Roman Catholic Church, the priest said. "Let us have priests and sisters around in the grades where boy meets girl, and where they both meet the Reformation, the Inquisition, communism, Darwinism, Freudianism and all the other religions and philosophies."

By abandoning elementary schools the church would "let the total community share in the expenses of teaching our children," Father Casey continued. "The parishes will then not have to erect the enormous bingo signs that disfigure all the church lawns in certain areas nor run a lot of novenas for palpably profit motives. Sunday Mass will not take on the quality of a fly trap designed to hold the people until three collections are taken up."

Strategy debated

Roman Catholics should be "good strategists" and "withdraw quietly and gradually" from elementary education to move their resources to the "front of the greatest challenge," the *Pilot* article continued. "The chief reason for the Catholic school system is the preservation of the faith," Father Casey declared.

Taking issue with the proposal was Monsignor Timothy O'Leary, school superintendent of the Boston diocese. Financial problems had caused the dropping of school grades in only two of 112 dioceses, he declared. "We cannot afford to scrap elementary education."

Wisconsin splits conference

The 350,000-member Wisconsin Synod had bitterly attacked the "unionism" of the big Lutheran Church — Missouri Synod, its partner in the conservative Synodical Conference. The Missouri Synod has about 2,400,000 members. Missouri has no official ties with other Lutherans, but has shared in ministry to military personnel, refugee relief, and is currently discussing doctrine with both the National Lutheran Council and The American Lutheran Church.

At its convention this month at Milwaukee, Wisconsin's rupture in relations with the Missouri Synod burst into the open. By a 124-49 count, delegates voted to terminate all relations with the Missouri Synod. Basis for the break was that there can be no fellowship or joint religious activity unless "full doctrinal agreement" has first been attained.

"We pray that the Missouri Synod will hear this evangelical summons and will come to herself and return to the side of her sister synod of Wisconsin, from which she has estranged herself," the resolution said. While the Wisconsin Synod did not withdraw from the Synodical Conference, its future was left in doubt by the split.

Synod may break up

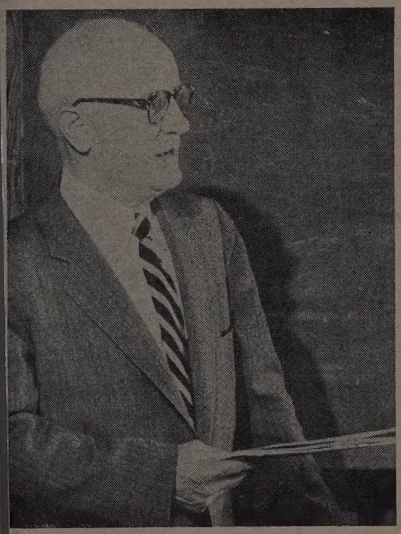
Angry discussion preceded the synod's action. The Rev. John Daniel of Bethlehem, Pennsylvania, president of the Synodical Conference, chided the Wisconsin Synod for taking an "intimidating position." Mr. Daniel is a member of the Synod of Evangelical Lutheran Churches (Slovak), one of the two smaller bodies associated with Missouri and Wisconsin in the conference.

"I won't allow that," retorted the Rev. Oscar J. Nauman, Wisconsin Synod president. "I stand here before God to say that our men work in an evangelical manner."

Earlier, Mr. Nauman had accused the Missouri Synod's theological faculties of "undermining the authority of the Scriptures." He had charged that the "practice of the Missouri Synod has become worse from year to year. Offensive things are not only occurring but are being defended."

Opponents of Wisconsin's isolationism were voted down at the convention, but some expressed their feelings in other ways. The synod's largest congregation —St. Martin's Church at Winona, Minnesota, with 2,600 members—withdrew

and was received into the Missouri Synod. Dr. Ralph Gehrke of Wisconsin's Northwestern College faculty resigned to join the staff of a Missouri Synod institution. The fourth Wisconsin professor to leave, Dr. Gehrke charged the synod's leadership with "harassment" of any who disagreed with their policies.



DR. S. WHITE RHYNE
Example is what counts

Teachers can witness

Public school teachers can "witness" to their Christian faith even though they can't teach religion in a formal way, a conference for teachers at Gustavus Adolphus College, St. Peter, Minnesota, agreed. Dr. S. White Rhyne, executive secretary of the United Lutheran Board of Parish Education and director of the session, said the sixty participants felt such witnessing could come through the personality and example of the teachers and "the seriousness with which they teach."

The conference was held at the Augustana Church college under the auspices of the parish education boards of the United, Augustana, American Evangelical and Suomi churches. The four churches will next year merge into the Lutheran Church in America. The conference was the 12th annual affair although previous sessions had been sponsored only by the ULC board.

Dr. Rhyne said teachers reported a "little movement" away from progressive education and back to a more formal type of teaching that provides less freedom for the children and more direct guidance from the teacher. Teachers regarded their chief opportunity to lie in helping pupils learn to know themselves and to take their place in family life, he said. Their chief tensions, he reported, stemmed from relations with other teachers and with school administrations.

Big change for missionaries

American missionaries have been working to bring Christianity to Africa for 108 years. Of the 16,000 Protestant missionaries estimated to be in Africa at the present time, more than half are from the United States. But the "winds of change sweeping Africa" are forcing the missionaries into an unexpected new role, a report by John R. Gibson in the *Wall Street Journal* states.

"Missionaries are increasingly identified in the minds of Africans as representatives of the U.S. instead of simply as Christian workers above politics," Mr. Gibson reported. As a result their position has changed from the old "preacher-teacher-peacemaker" status to that of counselors and "technical advisers" to native African churchmen.

Some denominations have "crash programs" to train more African ministers and teachers, the report said. New mis-

sionaries are usually "well-adjusted" men who have a "secular specialty" like farming or construction engineering as well as "strictly religious training." Knowledge of native languages is essential.

Missionaries are divided about the chances for success of U.S. "Peace Corps" volunteers. "They're going to have to come out here with a lot of faith or something else sustaining them or they are going to get terribly frustrated," one missionary is reported as saying.

Cosmonaut hears of saints

During seventeen orbits around the earth on his recent space flight, Russian cosmonaut Gherman Titov tuned in on Russian-language radio broadcasts. "Some of these broadcasts," the mystified Major Titov said in an interview with *Izvestia,* the Moscow newspaper, "were for some reason talking about saints."

The Soviet space traveler added the comment that he would have liked a radio transmitter. "I could have told them what really goes on in heaven," he commented.

Investigation revealed that the Russian had probably tuned in to Radio Liberty, a privately supported station at Munich which beams broadcasts to the Soviet Union around the clock. The station's Sunday Talk program by the Rev. Alexander Schmeman, professor at Columbia University in New York, had discussed Russian religious thought. An understanding of the works of religious philosophers and saints such as Seraffim of Sarov and Tikhon Zadonsky was necessary for a grasp of Russian history, the lecturer had said.

Graham chides churches

Most American churches "are little more than country clubs appealing to the comfortable middle and upper classes as rich, suburban and exclusive," Dr. Billy Graham charged in an interview just before he began a "crusade" in Philadelphia. The three-week Philadelphia evangelistic campaign, held in the city's big Convention Hall, got under way Sunday, August 20.

Churches have "lost the dedication essential" to fulfillment of their mission, the evangelist said. Some churches have made the race problem or social issues their "gospel," Dr. Graham asserted. "But this is not the Gospel."

Criticism of the Bible has led people to doubt its authority and has produced a "watered-down Christianity," Dr. Graham continued. "Churches are looking for a new theology, but are forgetting that, although Bible truths are old, they are still valid, as much as the mathematical tables, which are old too." Christian rebirth and emphasis on prayer and evangelism would lead people to a "sincere response to social needs" and would help overcome the "surge of fear and anxiety" among Americans, he said.

AELC APPROVES MERGER

Merger with three other churches next year to form the Lutheran Church in America was approved 260-7 by the American Evangelical Lutheran Church at its convention in Tyler, Minnesota, Aug. 15-20.

The 25,000-member AELC, of Danish background, was the last of the four bodies to take final action. It will unite with the Augustana, United and Suomi churches to form a 3,200,000-member church. Organizing convention will be at Cobo Hall, Detroit, June 28-July 1, 1962. The new Lutheran Church in America will begin full operation on Jan. 1, 1963.

HONOR FOR GUTENBERG

West Germany issued eight-pfennig stamp commemorating Johannes Gutenberg whose invention of movable type paved way for general distribution of printed Bibles throughout Germany

Who follows Barth?

Dr. Karl Barth, 75, noted Swiss theologian, last year asked to be retired from the professorship of systematic theology at the University of Basel. This month Dr. Barth agreed to continue lecturing since a successor had not been obtained.

The university faculty had chosen Dr. Helmut Gollwitzer of the Free University of West Berlin for Dr. Barth's successor. Dr. Gollwitzer (author of *Unwilling Journey,* published in the U.S. by the Muhlenberg Press) had been a wartime prisoner of the Russians. A former student of Dr. Barth's, he is a well-known theologian. Basel University students supported the choice.

A stormy controversy arose in the Swiss press and in political circles over Dr. Gollwitzer's political leanings, however. Zurich's newspapers dubbed him a "pro-Communist theologian" whose views would destroy confidence in the basic rights of the Swiss nation. His "aggressive pacifism and anti-militarism" are playing into the hands of the Reds, said the *Neue Zuricher Zeitung.*

The Swiss Reformed Church's *Kirchenblatt* retorted by accusing the press of "shouting political slogans" and making "mean insinuations." Because of the furore, the educational council of the Basel-City Canton and the university's trustees delayed issuing a formal call to the German professor. It looked as if Dr. Barth might continue lecturing for some time to come.

End asked to racial tensions

Chicago had 202 cases of race violence during the first seven months of 1961, a civic group reported. Publishing a "Declaration of Democracy" in the city's newspapers, 300 religious, civic and industrial leaders called on Chicagoans to end their "shameful record" of race violence and guarantee all citizens "full enjoyment of all public facilities and prerogatives."

Hoodlums stir up race trouble because "the community has tended to shrug its shoulders and remain almost acquiescent" about the situation, the statement said. It called for a city where "all citizens, regardless of race or creed, or color, may walk with heads high, in peace and dignity, and with complete security."

Cited among incidents of race violence were disorders at Rainbow Beach when Negroes attempted to go swimming; assaults on white citizens in Lawndale after a young Negro had been murdered; and a June incident in which a mob drove Negro fire victims from their refuge in a Lutheran church on the city's Southwest Side.

WASHINGTON

By ROBERT VAN DEUSEN

URBAN AFFAIRS DEPARTMENT?

ALMOST a century ago, the U.S. Department of Agriculture came into being to represent the interests of farmers in the affairs of the federal government. Organized in 1862, this agency reflected the predominantly rural background of the population and of their representatives in Congress. Since that time, it has become one of the largest and most powerful government departments.

Meanwhile, the distribution of population has shifted. Cities have grown larger and country dwellers fewer. By the 1960's, the center of political power had shifted from the rural areas to the cities, with heavily populated states swinging national elections.

In many states, there has been pressure from the cities to reapportion the state legislature so as to reflect this change in population pattern. This is resisted by legislators from rural areas, who argue that geographical representation is just as important as the numerical ratio.

The rising importance of large cities has been recognized in the national capital. A bill was introduced in both houses of Congress to establish a Department of Urban Affairs and Housing. It stands a good chance of coming to the floor for debate before the end of this session.

Accent on housing

THE REAL PUSH for the formation of this new department has come from the growing urgency of the housing problem in the cities. Slum clearance, urban redevelopment, low-rent public housing, mortgage insurance, housing for the elderly, have become a complex and technical area of government activity.

Several years ago, these functions and others related to housing were pulled together under an overall Housing and Home Finance Agency. The programs which were co-ordinated by HHFA were financed by Congressional appropriation. The annual housing bill was always a storm center of controversy because of the diversity of interests represented.

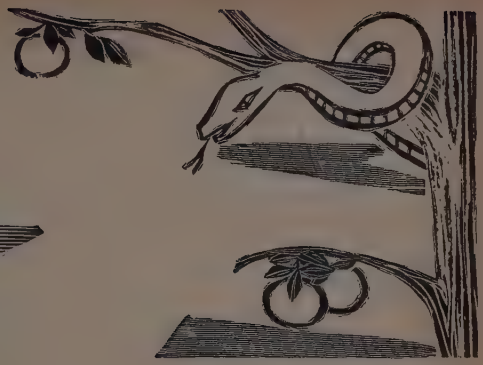
Since HHFA was organized, there has been a movement under way to promote it to cabinet status as a recognition of the basic importance of the national goal of a decent home for every family. Better co-ordination could probably be achieved in a unified department than in the present loose-knit agency. A secretary of cabinet rank could throw more prestige into the annual struggle.

TO AVOID a narrow-gauge, one-purpose program, it was thought wise to broaden the functions of the proposed agency to include a wide range of urban interests. Thus the new department would balance the Department of Agriculture in championing the special needs of city dwellers.

Opposition to the proposal is sure to be vigorous. The anti-housing bloc will resist further expansion of government influence in the economic life of the nation. Southern legislators may object on the ground that the HHFA administrator, Robert Weaver, would become the first Negro cabinet member.

The passage of a major housing bill at this session for the first time in several years may indicate that this is the strategic time for a step-up in status for this basic human problem.

By Helmut Thielicke



Now the serpent was more subtle than any other wild creature that the Lord God had made. He said to the woman, "Did God say, 'You shall not eat of any tree of the garden'?" And the woman said to the serpent, "We may eat of the fruit of the trees of the garden; but God said, 'You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.'" But the serpent said to the woman, "You will not die . . ." (Genesis 3:1-4)

DON'T GET SERIOUS ABOUT GOD

That's the Devil's most effective advice

We remember that the Tempter asked Eve a catch question: "So you dare not eat of any of the beautiful trees here in the garden—God keeps a pretty tight hand upon you, doesn't he?"

And Eve, we remember, was quite eager to be God's defender and she answered: "Oh no, God is very generous; we can eat of all the trees in the garden. We can freely enjoy everything that life has to offer. No, my good serpent, we need have no inhibitions about what comes from the hand of God."

(So far God's approval still prevailed above this bright and wholesome world; there were still no dark, disreputable areas in it.)

"There is only one point at which God is not to be trifled with," said Eve to the serpent. "We dare not touch the tree in the midst of the garden. There is *one* place where God wants us to realize that

we are only men, that though we are like God, we are not equal with God, and that we must be content to remain within these limits, the limits of humanity! He has permitted us everything and given us free choice; except that if we violate this *one* point, if we invade this *one* place that is reserved to God, we shall die."

And hardly has Eve said this when the Tempter abandons his reserve, throws off his disguise, and lays his cards on the table: "You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." Here the dialogue between the Tempter and man reaches its climax. What has happened?

In these words of the serpent there are two concealed charges which are exploded at just the right moment.

THE FIRST explosive charge lies in the Tempter's effort to bring Eve to the point where she will not take God seriously. Up to this time she had taken him seriously. She knew that when we are dealing with God we are dealing with life and death, that one can die if one crosses him; then our destiny in time and eternity is at stake.

But now the serpent says to her: "Surely it is sheer nonsense to think that God would let you die and perish utterly just because you don't take him so terribly in earnest, but rather just partly seriously. You will not die. The question of God is not that serious, my dear lady! All honor to your respect for him. I take my hat off to your display of piety, but really now, he's not *that* serious about it!"

This sounds like sympathetic kindness: "Child, you take things too hard." Who doesn't like to be told things like this and who isn't receptive when somebody tells him to take it easy!

Sometimes I think there must be countless people who have carried on just such a conversation with the serpent at some time in their lives. They have no intention whatsoever of abolishing belief in God. By no means do they want to go that far. After all, we need something like religion.

You can say to the children: "God is watching you!"—so in God you get a free babysitter, a religious form of coercion and support in the raising of children. Besides, there are moments — perhaps when I look up at the star-spangled sky at the end of a beautiful day, or when a wedding procession moves up the aisle of the church amid the sound of organ music —moments when I feel a real religious thrill and I wouldn't want to miss the emotional value of it.

Naturally, I know that I cannot live by these emotional values. At most they are

"Don't Get Serious about God" is part of chapter 10 in How the World Began, *a book published today by Muhlenberg Press (308 pages, $4.50). Dr. Thielicke, rector of the University of Hamburg, is one of the world's greatest preachers. The book was translated by Dr. John W. Doberstein.*

a kind of low-calorie dessert with a slight tonic effect. The main dish on which I really live is my monthly income, my weekly wages, or my bank account, or my professional success. If that were taken away from me, there would be the devil to pay. This would really be an awful threat; this would really be a matter of life and death.

But what would happen if religion were taken away from me? Well, it certainly wouldn't be nice; but after all a man can live without dessert if he has to. Life would be a little poorer; but even the functionaries of godlessness seem to have a good time and do not feel that they are going to ruin. That a man can destroy himself by what he does about God, as Eve says here, is surely nothing but a bare assertion. Jesus' saying, "one thing is needful," is definitely a propagandistic exaggeration.

With a certain shudder, of course, one remembers something that seems to contradict this idea that religion is only a kind of dessert. One remembers that after all there were people who in the name of this God remained steadfast and refused to deny him in the cellars of the GPU and the Gestapo.

Is it really possible to suffer like that for the dessert of life? Can one accept physical and mental torture, can one thus triumphantly conquer the burning desire to live, if one does not know with an utter certainty that the everlasting death I could incur from God is incomparably more terrible than the little bit of misery and fear which I must endure in the next few hours if I fall into the hands of men?

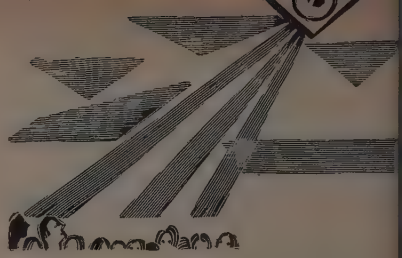
Just *because* God is such an elemental fact—this is the other side of the coin—I therefore possess in his peace a sovereign superiority over all dread of atomic destruction, over the apprehension of growing old and the horror of loneliness. When I am in the peace of this Lord, safe in the boat where Jesus Christ is sleeping, then indeed the sharks of life are no more than little fishes. Then suddenly there is a great regrouping of all life's values.

It is really a marvelous thing. When God is all in all to me, the valley through which I must walk may be ever so dark and yet there will be light. I may languish in a camp for war prisoners or as a confessing Christian in prison, and this will be the very time I can *live* by him, even without bread. Then his faithfulness builds a wall around me. Then the rod and staff of the Good Shepherd are there ready at hand, and mysterious bridges are flung over all the abysses I dread.

But the opposite is also true. If for me God is only a term for a bit of religion which I use as padding against the hard knocks of life, then this religious comfort will evaporate in my hands when the first real crisis comes. Then I shall

not be able to pray; and no answer will I hear.

I'll stand there utterly helpless, and the great silence will only be a refutation of God. "From him who has not, even what he has will be taken away." This is the sad end of the sad story of being only a little religious and wanting God only for a pious dessert.



AND THIS is precisely the point to which the Tempter wants to bring Eve. First she must swallow this fact: "You will not die: nobody ever perishes because of God; don't be so stiff about this religious point of view; take it easy." Once this initial sparking of temptation comes off, the rest of the chain reaction goes off of itself, and the last phase, which is nihilism, is child's play.

But there is still a second explosive charge in this remark of the serpent. He says, "God has forbidden you to eat this fruit only because he knows very well that your eating it will endow you with a secret knowledge. But knowledge is power. And God is afraid of it.

"He wants to keep you on a short leash so you men will not get beyond his control. He is afraid that you will compete with him and that his little divine throne may totter if you discover the tremendous potential that lies in your human reason and the enormous leverage you could bring to bear if you call a general strike like Prometheus."

In other words, here the Tempter is engaging in a little well-poisoning. His action can be reduced to this simple formula: he is sowing doubt of God's goodness in Eve's heart. He is saying: God doesn't mean well by you when he forbids you to eat of this tree. His motives are rather jealousy and malevolence.

The serpent knows very well that, if this seed of distrust falls on receptive soil, it is only a short step from doubt of God's goodness to doubt of his existence.

WE SEE this happening in ourselves. When we meet with a severe misfortune —an incurable disease perhaps, which slowly saps our strength, which is completely meaningless and does nobody any good and is only a torment and a burden for us and those around us—then a secret but highly penetrative suspicion creeps into us. We begin to think that a God who permits something like this to happen cannot be a good God.

Perhaps this so-called God is only blind fate, possibly even a sadist. But does such a God really exist? Might it not in that case be better and more honest to speak of a personification of chance and get along as best we can alone—alone beneath a heaven that doesn't exist and in the face of an eternity which is nothingness?

Such is the course of the chain reaction of our thought. That's how doubts come over us. And what can be done to stop it?

When we doubt the goodness of God the fatal switch is set for just such a precipitous slide. And the Tempter ensconces himself in the switch-tower and proceeds to manipulate the controls. His trick is to inculcate distrust.

THIS PROCEDURE has its very human parallels. Here is a boss who has a sub-

ordinate for whom he has a high regard. This man is devoted to his boss and untiringly available whenever the boss wants something of him. Somebody comes and suggests to the boss that the man is only doing this to curry favor and take advantage of him. From that time on a blight has fallen upon this relationship and a secret suspicion is always lurking. The boss no longer trusts his subordinate.

Or here is an employer who is concerned about the welfare of his employees and worries about each one of them like a father. But there is one man who starts a whispering campaign during the coffee break: "The old man is really smart. He treats you this way just to soften you up. He wants to get the last ounce of production out of you. He doesn't care about you at all; what he wants is to play on your good nature to increase his volume of production. Love your neighbor—it's a trick! Believe me, the old man knows what he's doing."

In a case like this, confidence is shattered in an instant and suspicion, once awakened, soon discovers many symptoms that confirm it. The Bible knows why it regards slander and murder as being the same thing. The serpent is slandering God.

Faith, too, is destroyed by distrust. And therefore the Tempter begins to work on this most important strategic spot. Once I believe that God is not good, that he does not deserve my trust, then everything is poisoned, then everything argues against him.

This is the source of the myths about distrust of the gods. And when this spirit prevails, life becomes a weird and sinister thing.

We have all had this experience. When I achieve something fine in my life I can no longer enjoy it properly. For now I cannot look upon it as a blessing for which I may be grateful; instead I grow afraid that the gods may become jealous, that their distrust will devise some revenge. When I say in the company of friends that my business or my health is good, I immediately knock on wood to frighten off the jealous spirits. Any number of superstitious acts and sayings are simply expressions of this kind of fear—precisely this fear which is basically nothing else but the poisonous flower planted in my heart as a seed of distrust.

It is worth while to throw a bit more light on these remarkable processes that go on in our hearts. How do we come to be afraid of the jealousy of the gods and allow this fear to blight every lover's happiness we experience, all our joy in our children, and every success in our work?

Why is it that this secret anxiety creeps in precisely at the point when we are happy and prevents us from cheerfully enjoying the blessing? Why is it that we are denied the happiness of gratitude? Is it because we have a sick and self-tormenting imagination? Is it just because we are melancholiacs?

No, THE FACT is that it is something altogether different. Again it becomes clear that there is no such thing as a religious sphere that can be isolated from the rest of life, but that everything we experience with God is closely interwoven with our relationship to our neighbor and with our life as a whole.

Let me illustrate what I mean with an experience of my own. I once knew a man who was exceedingly talented; even when he was in school everything seemed to come his way. He was a handsome fellow and popular with the girls. Later he achieved rapid advance in his profession, and he was constantly concerned with comparing his life with others. His

house had to be more elaborately furnished than those of his associates; his name had to appear in the newspaper more frequently than those of his fellows.

When one got to know him better one soon became aware of a definite trait in his character. Strictly speaking, he did not enjoy his success and his fine home; he enjoyed all this only because people envied him. He even went out of his way to stimulate artificially this feeling of inferiority and envy in others, because he relished it.

He ostentatiously displayed his success. He assumed a pose in order to make others wild with jealousy. (This by the way, also occurs in less exaggerated forms. How many of us try to have a more exclusive type of automobile than our neighbor!)

EVERYTHING I have just said could look like a bit of social criticism or moral criticism. But this is not at all what I mean. I am concerned only with one particular aspect of these manifestations.

My wrong attitude toward my neighbor, whom I may thus maneuver into the role of envy, must inevitably poison my relationship to God; indeed, when I do this I literally draw down the judgment of God upon myself.

In other words, it is my view that anybody who needs the envy of his fellow men in order to live, by this very token cannot imagine God either except as an envier, of whom one must be careful and whom one can by no means trust.

So even the successful man we mentioned above became a worrier. His heart's desire that he should become the most envied man in his town was amply fulfilled, it is true: but he also feared the envy of God, whose image was just as distorted in his imagination as the envious grimaces of his neighbors.

That is to say, he became the victim of the compulsive idea. One day my life will come to an end, he kept thinking. Somewhere the ravens are already fluttering. Perhaps a disease is already brewing in my body. I have queer pains and sometimes my heart misses a beat. Or a war may come, the market may collapse.

So he kept running to the astrologers to avoid the misfortunes that lurked all

around him. There was nothing in his life which he had not insured. He was in constant flight from the fiends that lay in wait in secret hiding places. He was hemmed in by visions of dread.

WHEN WE are thus hard pressed by the anxiety of life—and who ever escapes it!—we should realize what the real reason for it is, namely, that we no longer trust God and that we are victims of the compulsive notion that God is jealous of us. Then we should carry this painful diagnosis of ourselves a step further and realize that our relationship to our *neighbor* is disturbed. God is not mocked—nor does he allow himself to be mocked by our mocking our neighbor.

At this point it again becomes obvious that I must never grow weary of emphasizing that, if we do not get into the clear with God and if for us faith re-

mains a book with seven seals, the reason for this is not that we are unreligious by nature or that our intellect is tripping us up, but probably because there is something in our *life* that is not in order.

THE POINT is that God is no pale product of the imagination; he is a real fact. Therefore God also has to do with the realities of our life. If there is something wrong here and if we are living in downright sin, this affects our faith, and we are blocked at the decisive point of our life. The chain of doubt to which we are shackled does not as a rule consist of intellectual difficulties but rather of sins.

That's why John the Baptist does not say: "Let me explain things to you; I will discuss your doubts away." No, he says: "Turn around, repent! Lay the ax to your roots; get the weeds out and set your life to rights. If you want to believe, you dare not start with the problems of religion; you must begin with your neighbor."

Anybody who looks for Jesus Christ in heaven will never find him, for heaven is the very place he left in order to come to us. But anybody who is close to his neighbor suddenly discovers that he is meeting the hidden Savior and that He is sending *him*, for whose sake He suffered, across our path to greet us. The neighbor is the "third sacrament." In, with, and under the form of the neighbor, Christ is seeking to meet us.

This is the First Commandment

You shall have no other gods. That is, you shall regard me alone as your God. What does this mean, and how is it to be understood? What is it to have a god?

ANSWER: That to which your heart clings and entrusts itself is really your God. The purpose of this commandment, therefore, is to require true faith and confidence of the heart, and these fly straight to the one true God and cling to him alone.

The meaning is: "See to it that you let me alone be your God, and never seek another." In other words: "Whatever good thing you lack, look to me for it and seek it from me, and whenever you suffer misfortune and distress, come and cling to me."

Many a person thinks he has God and everything he needs when he has money and property. In them he trusts and of them he boasts so stubbornly and securely that he cares for no one. Surely such a man also has a god—mammon by name, that is, money and possessions—on which he fixes his whole heart. It is the most common idol on earth. He who has money and property feels secure, happy, fearless, as if he were sitting in the midst of paradise.

On the other hand, he who has nothing doubts and despairs as if he never heard of God. Very few there are who are cheerful, who do not fret and complain, if they do not have mammon. This desire for wealth clings and cleaves to our nature all the way to the grave.

So, too, if anyone boasts of great learning, wisdom, power, prestige, family, and honor, and trusts in them, he also has a god, but not the one true God. Notice, again, how presumptuous, secure, and proud people become because of such possessions, and how despondent when they lack them or are deprived of them. Therefore, I repeat, to have a God properly means to have something in which the heart trusts completely.

MARTIN LUTHER, in *The Large Catechism*

It was a Happy Holiday

The church arranged a week's outing for 30 blind children

By CHARLES DE VRIES

IN THE darkness Susan could read.

On the Maryland mountain top the young girl displayed her special talent—reading without light. There was no distracting flashlight that night as Susan, aged 13, read parts of scripture at Camp Mar-Lu-Ridge.

All 100 campers sitting around the embers where a campfire had blazed could hear her clearly during the closing vesper service on the wooded, wind-swept ridge.

SUSAN HAS a unique ability. She reads Bible verses with her fingers, not her eyes.

She was one of 30 sightless children who spent a week at the Mar-Lu-Ridge Camp and Conference Center, which is located on one of the mountains near Jefferson, Maryland.

It is believed this is the first time a church camp has sponsored a full week's outing for blind children.

One camper was an eleven-year-old

rope, of course. They're blind

Negro boy. Bobby was really excited bout the inter-racial, interdenominational uting for blind children sponsored by ne Maryland Synod's camp.

"Caught a box turtle," Bobby exlaimed.

Asked where, he said, "Down by the ond. I bumped into something and I icked it up and it was a box turtle. I'm onna name it Mar-Lu after this camp."

PHILIP J. BROHAWN, camp director and anager, said that the blind children, ge 7 to 13, did everything sighted chilren do in a junior camping session, with me modification of sports activities durg their week in the mountains.

They went on nature walks and swimming, and had a craft period every day.

On hikes the children stayed together by holding to a long rope. Knots were spaced every few feet and each child grasped a knot.

The sightless campers identified trees by feeling the bark and leaves. They felt different kinds of growth to give them a first-hand experience with nature on a mountain.

One of the leaders took an eight-year-old's hand and gently pulled it over a patch of moss.

Asked what it felt like, the lad replied, "wall-to-wall carpeting!"

Brohawn is enthused about pioneering in the use of church camps for the blind and other handicapped children. A camp for the deaf was also held in 1961 at Mar-Lu-Ridge under his direction.

THE BROHAWNS
Husband-and-wife team

"The experiences that youngsters have at camp help them to understand the wonders of God's creation," said Director Brohawn, "and I can't think of a better way for handicapped children to learn than at a place such as this."

"I think," he said, "the camp can really fulfill its purpose in the spiritual sense when it serves the greater church in all of these different areas of need—blind, deaf, physically handicapped, occupational retreats and lay training."

AN ADVOCATE of relaxed camping, Phil Brohawn puts the emphasis on using "teachable moments" during a camping week rather than scheduling everything for specific times.

For example, Director Brohawn says that Bible study is more meaningful when a hiking group is resting on the mountainside rather than having it at exactly 10 o'clock each morning when the campers are eager to start tramping around.

Blind campers especially appreciated this approach. They liked the freedom of camp, the closeness of nature, and th feeling of doing something different.

And they did find out about God' wonders.

Jo Ann, 10, summed up her attitud in three words: "I liked it."

"I've learned some of the new bird this week," Jo Ann said. "I identif them by their calls."

Exuberant about her camping exper ences, she pointed out that it's fun, "onl I'm loaded with mosquito bites."

On Sunday afternoon when the unsee ing campers arrived, one of the gir touched everything she could get he hands on.

"Oh, how beautiful everything is. hope I can come again next year."

Director Brohawn asked if she didn think she should stay awhile and see ho she liked it this year first.

"No," she quickly replied, "I kno I'm going to have a good time."

CAMP MAR-LU-RIDGE is located abou 15 miles southwest of Frederick, Mary land. Planned by Maryland Synod lea ers some 18 years ago, the permanen year-round camp is now a reality.

Phil Brohawn is a pioneer in mo ways than working with camping for sp cial groups.

He is an ex-Seabee and was called t the full-time directorship of the cam a year ago. Prior to that he worked par time as camp manager. During a ye and a half he began molding a camp si on the ridge of the mountain.

His years in construction work, teach ing, and engineering were put to goo use in establishing a self-sufficient com munity setting in the 330 acres of rugge woods and on the rocky cliffs which ove look the Potomac River.

Building a two-and-a-half-mile road u the mountain, installing 8,700 feet

SCRIPTURE READING, PLAY NIGHTS, MOSQUITO BITES

power line, and putting in a complete water system with a 12,000-gallon storage tank on the highest mountain point were planned and supervised by the camp's energetic manager and director.

Mrs. Brohawn, a former teacher, plays a vigorous role in camp life too. She handles all camp registration, menu planning and purchasing of food for the 130 campers accommodated each week. Plans are at least to double this capacity.

ALTHOUGH THE CAMP is just a few years old it now has seven one-story cabins, two double-story cabins, and two lodges where dining and game room facilities are available. All of these are completely equipped for all-weather camping. Each unit has its own heating, sewage system, and hot and cold water.

In addition there are several canvas-covered wood structures called hogans, that are used by warm-weather campers.

Director Brohawn credits the expansion pace to the camp's owners—people in the Maryland Synod, who support it.

"Their interest in Mar-Lu-Ridge and use of it has made our rapid growth possible," he said.

During the week that the camp for the blind was held, some sixty junior campers, ages 8 to 12, were also enjoying another part of the mountain-top. The two groups got together twice for evening fellowship and meditation.

The Rev. Roland A. Ries, who heads up the Maryland Synod's parish education and youth work program, agrees with Director Brohawn that bringing together a group of handicapped children with those who aren't physically hindered provided a unique Christian fellowship.

There's still room for pioneering in church activities. The willingness shown by leaders at Mar-Lu-Ridge to share camping with the handicapped should encourage others in this direction.

Was it worth it? Dianne, 9, thought so. Her parting words were, "See you next year."

Young Art from Young Hands

By Jean Louise Smith

Young Lutherans show their art work at exhibition sponsored by the Lutheran Brotherhood

"Judas" by Ronald Leis

Young Lutheran artists from around the country, this spring exhibited their work at the third annual Lutheran Student Art show held at Lutheran Brotherhood insurance company headquarters in Minneapolis. Nine prize-winning pictures from this collection will become a traveling exhibit in Lutheran churches, colleges, universities, and seminaries, along with 14 prize-winners of 1959 and 1960.

The Lutheran Brotherhood launched its fine arts program in 1957 with a Christmas exhibition at Brotherhood headquarters. So much interest was shown that a committee was set up to use special funds and facilities for an exhibit on a larger scale, open to Lutheran college art students, which could become a traveling show for Lutheran schools and churches around the country.

Purpose of the program is fourfold: To promote the fine arts, both sacred and secular, among Lutherans; to encourage high standards of achievement and originality through various art media; to sponsor exhibits and performances both within the Lutheran Brotherhood and throughout the Lutheran Church; and to co-operate with other agencies within the Lutheran Church.

Housed in the tastefully decorated and well-lit lower lounge, paintings are arranged along the walls while sculptures and other works occupy the center of the room.

Art objects selected by the judges for

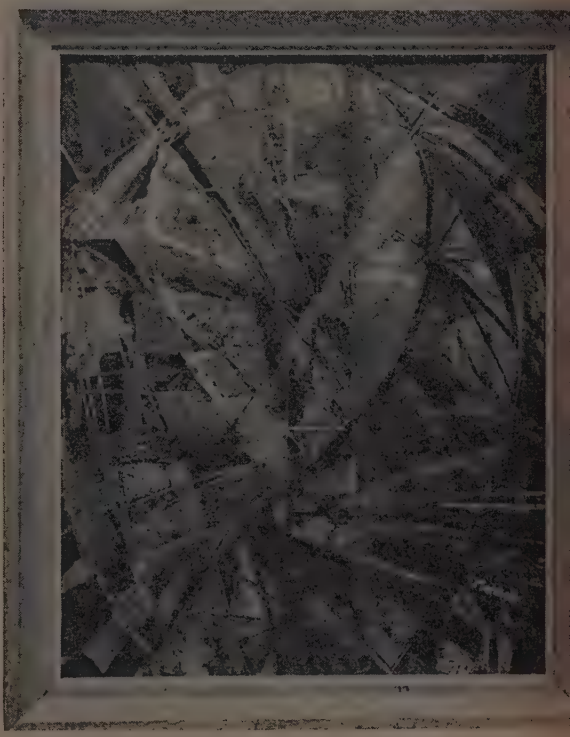
"The Galilean" by Paul F. Allen (above)
"Living Intensity" by Carolyn Marshall (below)

his show include oil paintngs, black and white drawngs, sculptures, works in metal and other materials such as Monroe H. Fabian's *"Eucharistic Burse and Veil,"* n raw silk with ornamental lesigns in leather and emproidery. Mr. Fabian, a student at the University of Pennsylvania's School of Fine Arts, expects to enroll at Philadelphia Seminary.

Another unusual entry is Margaret Baker's pebble moaic, *"Christ in Gethsemane."* Polished pebbles vary in size nd color ranging from light ray to solid black and from lelicate beige to dark brown.

Mrs. Baker is a professional rtist. She did a large Cruifixion scene in the same meium for Grace Evangelical Lutheran Church in San Francisco, her home church.

"Judas" is a rust-red ceamic sculpture by Ronald



"Ponte Vecchio" by William Benson

Leis, a student at Capital University, Columbus, Ohio.

The prize-winning *"Living Intensity"* by Carolyn Marshall in richly vibrant shades of red and burnt umber is an abstract oil painting suggesting spiritual qualities of life.

Miss Marshall, 22, attends the Stat University of New York and hopes t become an art therapist or religious illus trator.

"The Galilean" by Paul F. Allen, student at Concordia College, Moorhead Minnesota, is an impressionistic paintin

"Jonah 1:17" by Kay L. Jensen

n which the figures and features are blocked out with Christ as dominant figure in white.

"Jonah 1:17" by Kay L. Jensen shows Jonah sitting inside the dark red and flame colored interior of the whale. The artist has used occasional dark green blotches to relieve the intense red. Miss Jensen studies art at Concordia College.

Using intaglio print (color applied to engraving) William Benson produced a delicate, impressionistic *"Ponte Vecchio."* Mr. Benson, whose home town is Toledo, Ohio, is a student at State University of Iowa. He would like to teach in a Lutheran college after graduate study.

Art and Life

By RALPH W. LOEW

HAVE YOU ever tried to paint a picture? Finding it difficult — and deciding that you weren't a Rembrandt — did you try one of these pre-packaged masterpieces which are all numbered and cataloged? If you have you've discovered that even you could paint something recognizable. Likewise you recognized that it lacked the imagination, freedom, personal expression, and understanding of an artist. It was too pre-packaged!

This discovery of the meaning of art is the important understanding that most of us have to make about life itself. We would like some pre-packaged answers concerning the tough moral problems. If, instead of being required to make moral choices and ethical decisions, we might have life numbered with all of the proper colors indicated, wouldn't life be easy?

IN THAT tingling record of life during the war, Monsarrat's *The Angry Sea,* there is the story of the captain of the ship who was searching for the submarine which had been torpedoing the vessels of the convoy. After relentless and eye-straining search, they had come to the place just over the submarine. They were certain they had trapped it.

But the surface of the ocean was filled with the lifeboats of the torpedoed vessels. Survivors of the ships were struggling for life. Now, the question. If the captain dropped the depth-bomb he would destroy the submarine, but he would also destroy the survivors of his own country's ships. If he allowed the submarine to escape there would be other ships destroyed. What should he do?

It is into these areas that the dictators and the tyrants come. They have the pre-packaged answers. One has only to obey. Paint green in this block and black in that one and life will come out in a fairly recognizable form. It may lack imagination but it will be secure.

IT IS for this reason that the finest contribution we can make to our present society is not only the insistence upon freedom, but the equal insistence upon moral responsibility. The two go hand in hand.

It would be so easy if we could find some neat little answers to our many problems. The answer is in the faith that there is God who speaks to men and who does inspire and guide. It is in the distrust to the people who come with the pre-packaged answers. In the faith that man can love because God first loved us, we can find the direction for the solution of our agonizing problems.

Then when we paint the pictures of life, it may not be great art, but it will be the response of sensitive souls to God's truth.

FIVE MAKE A FAMILY

Reluctant Shopper

"BUT, DAD, there's such a short time left before school starts. It's almost tomorrow!" Pete said loudly.

"You have a few days before you, Pete," Dan answered. "Plenty of time for baseball."

"Baseball . . . !" Pete jeered at his father's ignorance. "Football, you mean. I promised Ed and Bill I'd come over and kick the ball around."

"You heard what your mother said," Dan reminded Pete. "Today's the day you shop. And don't say you didn't know about it. A week ago I heard Mother telling you about shopping today."

"Clothes! Women!" Pete muttered.

I LISTENED from the kitchen where I was washing the breakfast dishes. Pete had already let me know that he didn't want to shop. Boys his age hate it. But in time he'll be begging for more clothes and demanding that he be allowed to shop alone. Boys grow up and become conscious of clothes and girls.

"Why can't Mom go alone and buy everything I need?" Pete asked.

"She once could . . . when you were a little boy. She could look at clothes and fit them to you mentally. But you're growing like a giraffe now. She needs you beside her."

"You really think I'm growing, Dad?" Pete stretched and his long arms touched the ceiling light fixture.

"You certainly are, Pete," I answered, coming into the room. This was my cue. Pete's mood was better already. I knew he'd go with me now without argument.

"Why's Pete getting new clothes?" Sue asked, coming from the kitchen with hal her breakfast on her face.

" 'Cause I'm growing up, that's why," Pete shouted. "Look at your face! Baby!"

SUE DID NOT become angry, surprisingly. Instead, she wiped her face with a paper napkin. "Oh well, I had a new dress for my party," she said complacently.

"Pete's getting new clothes because he's grown out of everything this summer," explained. "We're buying a suit and then separates . . . jacket . . . pants . . ."

"Maybe a sharp jacket? Leather o suede?" Pete questioned. "My jacket from last fall is about big enough fo Sue."

"You mean I can have it? Huh? Honest?" Sue exclaimed. "All the girls are going to wear boys' jackets this fall."

"Don't tell me they're starting already!" Dan threw up his hands. "I thought that was a high school custom. Remember when Karen had three boy's jackets at one time?"

"I always wondered what the boys wore," I laughed. "Their parents must have been poor from buying replacement jackets."

"I'm taking you to lunch, Mother," Pete said proudly.

WHAT A SWITCH from the Pete who didn't want to go shopping! I fell in with the switch. "Wonderful. I always like to have a man escort me and pay for me. Where are you taking me?"

"To the Shelton Hotel."

"Oh no, Pete. That's so expensive. I love it, but . . ."

"Yeah, I know. I only planned to take you to my favorite spot, Chubby's Chuck Wagon. But dad said you deserved to sit down at a table and have a good lunch. He's adding money to what I planned to spend."

"Your pennies would just about pay the tips at the Shelton," Karen said, coming in on the conversation as she descended the stairs. "Timothy took me there once. I don't think he expected it to be *that* expensive. We belong to the hamburger and coke crowd."

"On your way to work, Karen?" Dan asked. "My, you look handsome!" Karen smiled, pleased with her father's compliment. "Your mother and Pete have the car today, so I'm riding to work with Charlie Mawson. He'll be glad to drop you at the church office."

"Don't forget Sue," I said. "Mr. Mawson's taking her to Buzzy's. Now, Sue," I dug into my coin purse, "here's a dollar. I know you and Buzzy will go to the pool in the afternoon. You can pay her pool fee and yours and have enough for a hot dog and soda at the pool snack bar."

"Thanks, Mother. I like to treat. And since Buzzy's having me at her house all day, I really should do something in return. I was going to ask if I could take money from my piggy bank."

"That poor pig's been operated on so many times!" Karen laughed. "The hole in his tummy is enormous. How do the coins stay in?"

"I cover his tummy with cellophane tape," Sue giggled.

KAREN AND SUE went to the sidewalk to wait for Mr. Mawson. Pete raced to his room. "Make your bed!" I shouted. "And see if Sue made hers." I hate to leave for the day with the house untidy.

"All set, Connie?" my husband asked. He pulled me to him and kissed me lightly. "That's a good-morning kiss. I haven't seen you alone this morning. Children's problems and questions!"

He kissed me again. "And that's my good-bye kiss. Have a good time, you and Pete. I think he's in the mood to shop now."

"He is . . . and maybe I'd better leave enough money home for groceries. Pete's in the mood to buy a complete wardrobe. I'm glad, because that means we can do everything in this one day of shopping."

"He wants one good white shirt, he told me," Dan said.

"Oh! Usually he wants solid colors and then cotton plaids and jerseys."

"It's for Bible class. He says now that he's confirmed and entering Bible class when Sunday school starts, he should wear grown-up clothes—white shirts, like the men at church."

I laughed. "You know what's on his mind? The Ushers' Club. Pastor Ittel has been talking about a Junior Ushers' Club. Sort of an in-training group. Pete's thinking ahead."

"I see. And ushers always wear white shirts." Dan laughed, too.

WHEN I VISIT a parish, I hope the priest will tell me about some of his people who have changed recently, who have come into a new sense of adventurous fellowship with Christ. Instead, more often than not, I am shown a new church carpet.

—G. PAUL MUSSELMAN in *The Church on the Urban Frontier* (Seabury)

WORSHIP NOTEBOOK

THE FUTURE OF THE LITURGY — II

ONE IMPORTANT CHANGE we can expect in our worship of the future will be the setting of the action. More and more churches are being built with the altar pulled away from the rear wall. In some places a communion rail completely encircles the altar, thereby providing for even four or five times as many communicants at one table as before.

With the altar moved out of the far end of deep chancels and closer to the people, churches will be built in such a fashion as to insure that those worshipers who sit farthest from the altar will not be more than nine or ten pews away from the communion rail.

It is expected that this development will also take place in the remodeling of many older churches and the result will be that all the people will then feel themselves more a part of the total action of the liturgy, not simply observers of a rite taking place at the far end of the building.

I ALSO PREDICT that the change in the design and building of churches will have a marked effect on what happens in the churches. The choir may cease to be a sort of "intermediate state" separating the people from the clergy. The church will come to be less a religious museum filled with all sorts of so-called "religious" objects and the customary furnishings so monotonously exhibited in most churches. Instead it will be regarded more as a sort of arena where all do something, not simply watch.

Assuming that the revision of liturgical orders is a continuing process, the fulfillment of which is even now in process, let us now look in on the service in a church of the future. For our imaginary flight we may suppose that the order of service is quite similar, at least in structure if not in words, to what we know today. Only where I have particular interest in a revised form will I indicate it in what follows. The rest is very much like our present liturgy.

THE PEOPLE enter the church much as they do today. While the organ plays softly, the worshipers prepare themselves by private devotions. These will be more carefully spelled out in the service books of the future, and it will soon become quite commonplace to see an entire congregation on its knees in prayer and meditation before the bells are rung announcing the hour of services.

At the appointed hour the pastor enters the church from the sacristy and takes his place standing at the head of the aisle outside the communion rail on the level of the nave. Remember that with altars pulled away from rear walls and with circular or semi-circular communion rails the threefold division of nave, chancel and sanctuary may give way to a twofold division which omits the chancel altogether.

The minister is accompanied by a member of the congregation who, according to action of the church council, is the official deacon or liturgical assistant. More congregations will inaugurate this custom and it may be in the churches of the future that larger congregations may train and set apart several such deacons.

The minister will be vested in surplice or alb and stole, while the deacon may wear a surplice over his cassock. In some congregations the deacon may wear reg

ular street clothing to show that he is the representative of the congregation.

THE PERIOD of preparation, with confession and absolution, follows. Where there are versicles and responses, as in the present form which precedes the Service, the deacon will read the versicle and all will respond as we do now. The prayer of confession will be said kneeling and following thereafter the minister will rise and pronounce the absolution.

It should be added here that more and more of the churches of the future will return to the custom of private confession which will take place on the day preceding the service. Eventually it is hoped this action will become the method of preparing to take Holy Communion, the general confession and absolution being for the entire congregation.

Since I envisage the full liturgy being celebrated every Lord's Day and every holy day, certain practical problems will arise but these will be dealt with by instruction and careful training in the meaning and use of the sacrament.

Ideally of course it is expected that every member of the congregation will receive the sacrament at every service, just as every member makes his offering at every celebration of the liturgy. In the church of the future the decision as to when and with what frequency a person communes will be left to the discretion of the individual. But the sacrament will be available when desired.

AFTER THE absolution and the blessing the minister and the deacon will retire. There will then follow a time of quiet meditation and contemplation while the minister prepares for the service.

Because in many churches the traditional chancel-choir arrangement will have given way to other locations for the choir, the entry of the choir will not be the same in every place. Processions are generally regarded as having significance for greater festivals and for that reason the choir should take their places quietly before the act of preparation.

Where it is desired that the choir enter the church in procession during the Introit (which is the true entrance hymn), the members of the choir may stand in the back of the church and participate with the congregation in the act of preparation. This of course will depend on the physical features of the building.

It is not expected that the church of the future will avoid the problem of latecomers. For that reason the people will be trained to take their places in the front of the church so that late arrivals may slip into the rear pews and not be held in check in the narthex. Even though a person is late for services he is not to be denied a time for preparation.

AFTER THE preparation the minister goes to the sacristy and prepares for the processional entry which marks the true beginning of the service. In the congregations which have accepted the use of the vestments so traditional to the celebration of the Eucharist, this means that he will don alb and chasuble. If he has not already done so, the deacon puts on a surplice over his cassock and the acolytes, wearing similar vestments, take their places for the entrance.

During the quiet time, it will be the custom in some churches for an acolyte or two to enter the sanctuary and place upon the bare altar the fair linen cloth. Because the cross and candlesticks are to be carried in the procession by the acolytes, it should be no problem for the placement of the fair linen upon the altar during the moments before the procession begins. —EDGAR S. BROWN, JR.

(To be continued)

Guide to Bible Study . . .

Beginning a five-chapter study of the letter of James, a book of advice on how Christians should express their faith in their lives from day to day

By Henry Scherer

JAMES. *Chapter 1*

"How do you ever expect to be a Lutheran? What do you know about being a Lutheran? I'm a Lutheran, and I *never* eat butter during Lent!" That was the answer of a neighbor woman to another woman who remarked, over the back fence, that she had enrolled in the adult catechetical class of a church I once served.

In the conduct of life it is at times difficult to distinguish the important from the trivial. The Epistle of James was written as a practical book. The emphasis is on morals, everyday living. James equates holiness and wisdom. The wise man is holy. Holiness is wisdom.

Being wise toward God brings righteousness into daily conduct. The application is timeless. James talks to today's man on the street as forcefully as he did to those of the first century.

The man or woman outside the church today usually has one searching question to ask the Christian: "What difference does Christianity make?" The church must take a stand in regard to secular culture. What things, in the life of the world around me, are right for me, as a Christian? What things must I shun? James has written a manual of moral instruction; sharp, incisive, intense.

There is no conflict between Paul and James. Paul constantly insists that saving faith produces good works in abundance, as the sun must shine to keep on being the sun. James rebukes those who say that intellectual assent, lip service, dead orthodoxy, can save you. He points out many ways in which a Christian does good in his daily life.

Luther wrote: "Therefore in Saint James's Epistle a right strawy epistle in comparison with them [John, Paul, First Peter], for it has no gospel character to it." But Luther also put these words in his preface to the Epistle: "I will not have it in my Bible in the number of the proper chief books, but do not intend thereby to forbid anyone to place and exalt it as he pleases, for there is many a good saying in it."

The Tyndale Commentary on James well says: "Whenever faith does not issue in love, and dogma, however orthodox, is unrelated to life; whenever Christians are tempted to settle down to a self-centered religion, and become oblivious of the social and material needs of others; or whenever they deny by their manner of living the creed they profess, and seem more anxious to be friends of the world than friends of God, then the Epistle of James has something to say to them which they disregard at their peril."

Greetings (*verse 1*). This James was the head of the Christian Church in Jerusalem. He would know many Christians, particularly Jewish Christians, who came to Jerusalem for festivals. The 12 tribes can be taken to mean Jewish Christians scattered around the Mediterranean. It can be taken also to indicate that the Christians are the new spiritual Israel, the adopted children of God.

The Testing of Faith (*verses 2-4*)

Christianity is no hot-house plant. It must face and endure storms. A too common idea of Christian peace is that it means calm, quiet, serenity, lack of disturbance. The peace that James describes is peace at the heart despite outward or inward turmoil.

Testing causes both sorts of difficulty, outward and inward. The Christian is often apt to mimic the worldling in supposing that trials and difficulties are a punishment from God; outward ease and prosperity are a mark of God's favor.

Faith helps us to endure. We stand testing, within and without, and come to the end of it rejoicing. Many a Christian, from the days of James facing a hostile populace in Jerusalem to Christians of our day who are confronted with subtle or brutal persecution, will cry out to us, "Don't be sorry for us—we count it joy to suffer for the sake of Christ."

Godly Wisdom (*verses 5-8*). Wisdom and righteousness are synonyms in much Old Testament writing. Wisdom (and power!) to lead a new life is always given by God, on the simple request of a sinner. With James faith is practical—it works. Wisdom to serve God is a gift from God, and may be had for the asking. Wise up, my friend.

Exaltation and Humiliation (*verses 9-11*). The Christian has no desire to keep up with the Joneses. He has learned to boast of what endures. The wealth of the Christian is his membership in the brotherhood of the church. A follower of Christ does not cringe before wealth, or glory in his own earthly possessions. The ultimate foolishness is to trust in worldly goods. On the death of a wealthy man, one friend asked another, "How much did John leave?" "Everything he had!" was the answer. Death empties all pockets. All we will have left beyond the grave is what we gave away.

Testing (*verses 12-15*). The cross and crown, so common in Christian symbolism, are pictured here. No worldly thing, not even ease, should be a Christian's chief concern. Temptation comes from outside, but the desire to yield to it is always a personal responsibility. This brief parable gives a picture of the beginning, growth, and ultimate end of sin.

The Best Gifts (*verses 16-18*). God gives perfect gifts. Not all the wickedness, pain, and mockery of the centuries can rob a Christian of his rejoicing in God's good gifts.

"Father of lights" is a reminder of the sun. All light and heat on earth go back to the sun as the ultimate source. The crackling log in our fireplace on a chill evening, the gasoline we burn in our automobile, the candle glowing on the festive table; all come from the sun. God is lavish with us. All our earthly life is his gift.

But the last, best gift of all is the gift of the new birth. When God makes of us new creatures, his gift is regal to us who love him in Christ.

Hold Your Temper (*verses 19-21*). Listening is not mere passivity. Good listening is a most active thing. Good listening, attentive and thoughtful, will make any sermon of help and use to the hearer. Careless or prejudiced listening will spoil the good that might come from the very finest sermon. At least half the sermon each Sunday is in the hearer!

We live in a noisy world. Portable radios seem to me a symbol of empty minds that must have noise and chatter, for there is nothing so dreadful as silence and privacy to the empty mind; as there is nothing more blessed to the full mind and soul than moments of being alone in the presence of God.

Worship should change our daily life. May God help us clear the weeds of sin

from our lives, that the fruits of the Spirit may grow.

DOERS OF THE WORD (*verses 22-25*). "Be doers of the word, and not hearers only," must be one of the most quoted verses in the Bible. What we are speaks volumes to all who know us.

The Ten Commandments, and the Bible itself, are mirrors in which we look to see ourselves as God sees us. The honest look is not always pleasant. The look is not altered by mere razor or cosmetics. Our face mirrors our soul.

What we are on the inside eventually works itself out into our faces. Someone has said that we are not responsible for the face with which we are born, but we are accountable for the way we look by the time we are fifty. Cheerfulness or worry, hatred or love, alertness or lethargy; these quickly begin to weave their pattern into our face. He only will know the beauty of holiness who submits himself utterly and freely to the bondage of God in Christ.

PURE RELIGION (*verses 26 and 27*). James gives three outward evidences of pure religion:

1) The bridled tongue shows others that the one who controls his speech belongs to God. Profanity, slander, falsehood are so common that their very absence is a witness for God.

2) The clean hand that can do the world's work without absorbing the world's stain of gross wickedness is an evidence of the power of God at work in the unspotted worker.

3) The open hand, caring with lavish bounty for the needy, is a third manifestation that God is at work in the world through the life of a believer.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

In-law conflict

QUESTION: Harold and I have been married fifteen years. We have children, eleven and thirteen years old. We have had our little differences, as all families have, but life went along quite smoothly until Harold's mother came to make her home with us. I was glad to have her come—I first suggested her coming.

It happened, however, that soon after she came she became quite assertive about how things should be done here—step by step took over much of the management of our home. She began telling me how the living room and dining room should be arranged, how to prepare and serve food, where to buy groceries, prices I should pay for clothing, and how the children should spend their evenings. She interferes with Tad's and Marie's home work, the visits of their friends, and their activities outside our home. She even tells Harold what organizations to join.

Domestic peace is worth a great deal. I have been willing to pay a high price for it, but things are going too far. My husband wants peace as much as I do but he hesitates to take any steps to change matters. When there is any discussion—or argument—he tries to be neutral but tends to get over on his mother's side. I am at my wit's end.

REPLY: This type of problem has a long and rather unpleasant history. Some things can be done to alleviate conflicts — mild unoffensive moves, as far as possible. But these troubles ma

grow to such size that they demand stronger measures. It is always true that marriage partners owe the first allegiance to one another, and all concerned should keep this in mind.

In some cases it has been helpful to assist a parent-in-law to have as much privacy as possible, along with opportunity to arrange a room according to fancy, to have various activities and outside contacts which may use or dissipate energies, curiosity, and feelings which might otherwise be spent on meddling into others' affairs. Such an arrangement would also protect all from certain tensions. With one's own radio or TV, books, a favorite rocker, telephone, and the privilege of entertaining some friends in private the way is open for many personal satisfactions.

A reasonable degree of choice between association with the family and privacy offers a way out of numerous situations which might otherwise prove annoying or unpleasant. Harold's mother would not need to feel isolated, since she would still have a large measure of choice. Conflicts are lessened and persons are more highly appreciated if they are not thrust into excessive contact, especially in situations where there is a potentiality of trouble.

In addition to any such arrangement, each one, of course, should exercise great patience, tolerance, and self-sacrifice. If all of these expedients do not yield satisfactory results, husband and wife must stand together, and firmly but gently inform the parent-in-law that they are ready to do everything possible for her, but that it must be acknowledged that it is their home and that they must have the privilege of determining how it is to be operated.

On that proposition they will have to be firm. Such a stand has from time to time proved its worth. Widening difference between spouses can lead to serious difficulties. With a combination of Christian charity and dignity toward one another and toward the third person they can in most cases work out a fine degree of harmony.

Making decisions

QUESTION: Sylvia and I have been married more than four years. We have several difficulties, but the one that annoys me most at present is her inability to make up her mind about anything. I have been making the decisions in many cases. In most other situations she goes around asking her friends what to do.

REPLY: It is possible that some of Sylvia's trouble is inherent in her general make-up, but it is more likely that it is the outcome of experience. It is probable that her parents overprotected her, made her decisions, chose her friends, selected her clothing for too long, and perhaps led her to feel incompetent to decide upon alternatives.

Furthermore, with this background she may have deferred to her playmates and friends, teachers and associates until that manner of living and direction became so fixed that she is unable to break away from it without help.

The dilemma will not solve itself. You will have to extend help. When any decision confronts Sylvia, help her to get the various facts and alternatives before her mind clearly. Insist that she think hard and offer suggestions. Then encourage her to weigh the facts and to reach her conclusion.

This procedure can begin with small matters, and then extend to larger ones. Give less and less help, until she is able to decide for herself. Praise her for each step in advance.

BOOKS

THE YOUNG MOSES

The Burning Bush. By Poul Hoffmann, translated by David Hohnen. Muhlenberg Press. 325 pages. $4.95.

This is a biblical novel about the early life of Moses, the first volume of a trilogy, written by the distinguished Danish author, teacher, lawyer, and scholar of Eastern history, Poul Hoffmann.

The great Near Eastern civilization 4,000 years ago is vividly described. The central theme is how Moses desperately searched for the Almighty God of his forefathers, the Israelites.

Moses, the adopted son of Pharaoh's daughter, had received a superior education in Egypt and was considered a great man even at that time. He became a priest of the Egyptian sun god. Soon he realized that this god was false. After slaying an Egyptian slave driver, in defense of an Israelite boy, Moses fled to other lands.

After many years he settled in Medina, where he married, and where after many complications he finally re-established the covenant with the true and only God. There he accepted the challenge of becoming the chosen leader of the people of Israel, who was destined to rescue them from the yoke of the Egyptians.

It is striking how ancient life, as described by Mr. Hoffmann, with its drama and often horrors, could fit so neatly into our modern age. For example the slavery and persecution of the Israelites in Egypt was very similar to what happened to the Jews in Germany during the last war. Only that the Egyptians didn't have any gas chambers.

Especially interesting—and often horrifying—was the account of life in an Israelite "refugee camp" in Egypt, where young men of 20 became elders, because men seldom lived to be 40 . . . and where these elders took it upon themselves to teach the even younger men the ways and laws of their religious faith, so that their Amighty God might never be forgotten.

This book is exciting, stirring, fascinating —it is difficult to put down without reading it to the very end. Yet even then a feeling of incompleteness remains, which, most likely, only Mr. Hoffmann's two further books on the life of Moses will be able to satisfy.

ANNE JORDHEIM

Mondovi, Wis.

SOCIAL SCIENTISTS ON SEX

Sex Ways—In Fact and Faith. By Evelyn M. and Sylvanus M. Duvall. Association Press. 253 pages. $3.95.

This book is a valuable contribution to the thought of the churches. It consists mainly of summaries by outstanding social scientists of basic research in sex and marriage. This series of chapters by various authors was prepared as a background book for the North American Conference on Church and Family, sponsored by the Canadian and National Council of Churches, and held at Green Lake, Wisconsin, in 1961. The major accomplishment of this conference, as of the book, was to confront churchmen with the facts of sexual behavior in modern society.

Although the individual chapters suffer somewhat from brevity of treatment, it would be hard to find in any one place such excellent summaries of social research. These are far-ranging dealing with subjects as: Young Marriages; Mixed Marriage; Divorce and Remarriage; Teen-Agers Sex Attitudes and Behavior; Pregnant Brides; Illegitimacy; Masturbation; Homosexuality; Infidelity; Family Planning; Abortions; Voluntary Sterilization. The facts, as uncovered by social scientists, are enlightening and disturbing.

The major difficulty with this book is the use of the word "faith" in its title. One is led to expect some dialogue between Christian faith and the facts of sex and marriage in modern society. This does not take place. The first part of the book is titled, "In Faith —The Christian Emphasis." This consists o

two descriptive chapters on "Dilemmas in the Faith of Our Fathers" and "What Churches Say Today." Both are helpful contributions, but there never truly emerges a normative Christian view of sex and marriage.

Thus, "faith" and "fact" never really engage each other in this book. This is illustrated by the last section which is entitled, "Faith Faces the Facts." It consists of an excellent chapter on strengthening family life, quoting extensively from social scientists and the White House Conference on Children and Youth, but referring not at all to Bible, theology, church, etc. The question is inevitably raised: what faith faces the facts?

In a culture that has shifted from sex denial to sex affirmation, there are many problems relating to sex and marriage that are calling for profound Christian ethical thought. The facts that are summarized in this book constitute a challenge to the churches to examine their faith in specific terms so that Christian ethical decision may be possible.

HAROLD HAAS

New York City

EAST AND WEST

World Cultures and World Religions. By Hendrik Kraemer. Westminster Press. 386 pages. $6.50.

This volume by the renowned Dutch lay theologian and student of missions is the third in what may be considered a trilogy of scholarly works on comparative religion. The first volume, *The Christian Message in the Non-Christian World* (1938), was published as a preparatory study for the World Missionary Conference in Madras, India. It was a theological bombshell, touching off discussions and studies for a decade. In 1956, Dr. Kraemer produced the most thorough of his theological works, *Religion and the Christian Faith.* Here he was concerned, in depth, with the problem of truth in religion.

Now, as delegates to the Third Assembly of the World Council of Churches prepare to go to India (New Delhi) to consider the theme "Christ the Light of the World," they may study this new volume dealing with the Christian faith and non-Christian faiths and cultures. Its purpose is more comprehensive than the others. Its method is basically historical. The general theme remains essentially the same; the confrontation, the dialogue of Christianity with the non-Christian world.

The nature of the times calls for a study larger than the science of comparative religion. If religion is to have anything to do with the redemption of modern culture and the unity of mankind, it must be considered in the most extensive way. The modern world cannot be content with letting the East be East and West be West. The twain already meet, but not in understanding and harmony.

The main body of the book deals historically with the interpenetration of religions and cultures and the effects of the Western invasion of the East. Of particular significance is Kraemer's treatment of the new development in the 19th century and the storms of the 20th. The author contends that Eastern nationalism was born of colonialism and it is "not the Asian or African Nationalists . . . who are the great disturbers of the world of today. Rather the West is the disturber because it is the center from which the world-embracing earthquake in all realms of life has emanated and still emanates."

Perhaps matter-of-fact Christians will be surprised (even mildly alarmed) at the influence of Eastern religious thought upon the Western mind, as well as jolted by the significance for missions of the resurgence of the non-Christian faiths. Hinduism and Buddhism in popular paperbacks are now Western commodities.

Dr. Kraemer's volume should be considered required reading for all thoughtful Christians. This book is highly controversial. We may disagree, even on fundamentals. The book demands a critique rather than a review. But every reader of it becomes a debtor.

LAWRENCE D. FOLKEMER

Gettysburg, Pa.

overseas

Protestants build student center in Paris; lay conferences organized

FRANCE: Valentigney. August 1. — A PROTESTANT CENTER is being built in Paris' University City and is scheduled to be completed in the fall of 1962. Construction got underway in April.

The $350,000 structure will provide a meeting place for students—French and foreign—(20,000 foreigners are enrolled in the university). It will also contain the apartment of the campus pastor and the offices of Protestant student groups from Africa and Madagascar. There will be a chapel and a conference room.

One floor will be reserved for a Protestant study and research center and one for "Adult Movements." Inclusion of both student and post-graduate groups in the same building will make a co-ordinated inter-group program possible.

"ADULT MOVEMENTS" are gaining ground in France. They include a post-graduate group composed of former members of the Student Federation which provides financial support and organizes conferences in university cities where the "Protestant position" on matters of general concern is discussed.

There is a Christian study and action group that concerns itself with social issues and matters of Christian responsibility, publishes a monthly magazine, and organizes conferences and meetings.

Protestant teachers (elementary schools through university) have organized a group of their own which deals with professional ethics and common concerns, publishes a quarterly periodical, and organizes national and regional conventions.

The "Young Women" are a group organized since the war, issue a monthly bulletin, and are concerned with woman responsibility in the modern world.

THE GERMAN academy movement ha inspired French Protestant lay groups t establish their own conference and re treat centers. Lutherans meet at center in an Alsatian village and in Glay, in th Montbeliard area (eastern France); Re formed laymen have their headquarters a Villemétrie near Paris and Nouvio (northeastern France).

Centers are used for congregationa and family retreats but especially fo weekend conferences of professiona groups. Lawyers, physicians, engineers artists and sociologists have met for three day lecture and discussion sessions dea ing with the application of faith to life Their objective, like their America counterparts, is to force people to fac the implications of their Christian com mitment in everyday life and to open dialogue with uncommitted members o their own professions.

IT IS THIS latter aspect of the academ program that has yielded the most satisfy ing results. A meeting of stage and scree actors at Villemétrie gave some partic pants their first insight into the Bible an prompted them to ask for more biblica literature. A meeting of management an labor representatives at Glay led to thorough airing of current labor problem and a discussion of the effects of automa tion on the French labor market.

Experiments made by the academ movement have been so encouraging tha more and more Protestant church group organize lay meetings for discussion o current affairs, regardless of whether the own permanent headquarters or no Protestants in Lyon now hold monthl meetings which are attended by up to 30 laymen and are growing in importance

—MAURICE SWEETING

Synod's Auxiliary Groups Meet in Annual Conventions

By GEORGE KEGLEY

ROANOKE, VA.—Late summer is convention time for Virginia Synod auxiliaries.

Ramona Booze, daughter of the Rev. and Mrs. R. L. Booze of Wytheville, was re-elected president of the synodical Luther League at its 40th anniversary convention at Madison College, Harrisonburg, Aug. 10. "Go Ye Into the World and Serve" was the theme of the meeting attended by 230 leaguers.

United Lutheran Church Men, headed by Arthur L. Whitener of Portsmouth, president, will hold their convention at Woman's Memorial Church, Pulaski, Friday, Sept. 8.

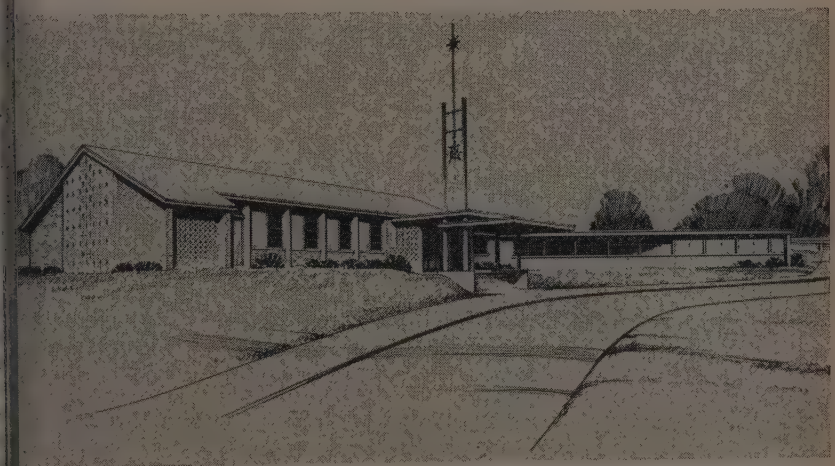
And the United Lutheran Church Women of the synod will meet at First English Church, Richmond, Sept. 26-28. Principal speaker will be the Rev. E. N. Townsend, missionary to Argentina. Theme of the convention will be "So Great Is Thy Power." Mrs. J. Lester Link of Staunton is ULCW president.

ATTENDANCE and interest were high at Virginia Synod's 32nd annual summer assembly at Massanetta Springs in the Shenandoah Valley. More than 900 attended the daily sessions and an estimated 1,100 heard Dr. F. Eppling Reinartz, Southern Seminary president, preach on "My Congregation" at the closing Sunday morning service.

The stimulating program included a panel discussion by nuclear scientists, an address by a State Department official and a dramatic presentation of "Cry, the Beloved Country." Eighty-six pastors, two seminarians and a deaconess joined laymen for the assembly.

Rohrbaugh Retires at Salem

T. C. ROHRBAUGH has retired after 22 years as superintendent of Lutheran Children's Home at Salem. His successor is Bruce E. Wilds, assistant superintendent for three years.



Groundbreaking for this $110,000 first unit of St. John's, in Cave Spring section of Roanoke, is expected early this month. Air-conditioned building will have chapel, classrooms and study.

VIRGINIA . . .

Bill D. Brittain, a Forest City, N. C., high school teacher and coach, was named assistant superintendent.

The Rev. P. L. Royer of Bluefield, W. Va., secretary of the board of the children's home for 30 years, also has retired. He was succeeded by Dr. M. L. Minnick of Salem. F. T. Prufer of Staunton was re-elected president.

Frederick A. (Fritz) Hill of Savannah, Ga., has been named president of the home's alumni association. He follows the Rev. Robert R. Cofer of Long Island, N. Y., who was named chaplain.

THE REV. GORDON C. LUND became pastor of Holy Trinity Church, Lynchburg, Aug. 1.

New pastor of Christ Church, Roanoke, is the Rev. William F. Milholland of Burlington, N. C. He succeeds the Rev. G. Paul Lottich who has moved to Maryland.

MISS MAY SCHERER, retired dean and registrar of Marion College, has received an engraved award honoring her as the school's outstanding alumna. It was presented by Mrs. Humes Franklin of Waynesboro, president of Marion's Alumnae Association. "Miss May," a member of a distinguished Lutheran family, has held office in many departments and is still active as a Sunday school teacher.

MISS MARY MAUNEY of Roanoke served in California as one of the 12 ULCA youth missioners this summer. A rising sophomore at Lenoir Rhyne College, she is the daughter of synod president Dr. J. Luther Mauney and Mrs. Mauney.

Roanoke Alumni Top Nation in Support of Their College

SALEM, VA.—Alumni support of Roanoke College last year was best in the nation for small co-educational colleges.

A cash prize and trophy has been received by the college from the U.S. Steel Foundation which, together with the American Alumni Council, sponsors annual competition among 300 universities, colleges and schools.

Performance of Roanoke College alumni in the 1960 Annual Giving Fund won for their alma mater a $500 check for "sustained performance" of support. The college tied with Texas Lutheran College for the first-place spot. Roanoke College is also a Lutheran institution, affiliated with the United Lutheran Church.

Chairman of the 1960 Annual Giving Fund was Thomas D. Rutherfoord, '37, partner in a Roanoke insurance company. His committee directed a program which produced 1,453 alumni gifts for $31,624. There were 1,727 donors altogether for a total of $49,413.

Objective of the 1960 Fund was support of the institutional budget at the college, enabling trustees to provide substantial salary increases across the board.

Roanoke College alumni ranked far ahead of the rest of the nation in percentage of participation. While the national average is 21.6 per cent, Roanoke produced gifts from 27.3 per cent of their alumni.

TEXAS-LOUISIANA

St. Mark's at Cuero Marks 75th Founding Anniversary

By DAVID F. COOPER

AUSTIN, TEXAS — St. Mark's Church, Cuero, celebrated its 75th anniversary on July 16. Speakers were the Rev. Philip L. Wahlberg, Jr., synod president, and the Rev. Vernon Breitkreutz, a son of the congregation. The Rev. John A. Jacobs is the pastor.

TWENTY-FIFTH anniversary of First English Church, Austin, was observed in July. President Wahlberg preached on July 9 and the Rev. Manfred Holck, of Houston, on July 16. Dr. Lewis P. Speaker is the pastor.

Pictures showing the history of the congregation were shown at a congregational fellowship dinner on July 9.

The Holcks Are Authors

HOUSTON, TEXAS—A writing family serves . Martin's Lutheran Church here. Both Pastor nd Mrs. Manfred Holck are authors of reli- ous material for use by the church.

Mrs. Holck is the writer of a set of lessons r the Kindergarten-Primary age group in the ugsburg Uniform Series, being used this sum- er. She is now preparing another quarter's ssons for use in the fall of 1962.

Pastor Holck, a certified public accountant efore he entered the ministry, recently re- ived the master of theology degree from ustin Presbyterian Seminary. His master's esis, "Accounting Methods for the Small hurch," will be published in book form by e Augsburg Publishing House.

Church Men Meet Sept. 8-10

UNITED LUTHERAN CHURCH MEN of the ynod will hold their convention in the form f a social action retreat at Lutherhill on ept. 8-10. Rudolph Poehlmann, of Austin, the ULCM president.

Speakers will include the Rev. Harold G. eal, of Houston, former missionary to apan; the Rev. Rolf A. Normann, execu- ve director of Texas Lutheran Welfare; the ev. Aldine Anderson, chaplain at Texas tate Hospital, and the Rev. Harold W. ennington, campus pastor and director of he University of Texas Lutheran Student oundation.

ANNUAL CONVENTION of the United Lu- éran Church Women of the synod will be eld Oct. 17-19 at St. Mark's Church, Cuero. heme is "Abounding in Thanksgiving."

SYNODICAL STEWARDSHIP conference was heduled Aug. 25-26 at Lutherhill, for con- regational stewardship chairmen and pas- rs. Keynote speaker was Dr. E. A. Sage- el, former president of Texas Lutheran ollege.

Leaguers Break Barriers

LUTHER LEAGUE Work Campers broke the nguage barrier and crossed synodical lines during their sojourn in the Texas Valley June 27-July 13.

Twenty-one young people from nine states, paying their own transportation and a camp fee, made headquarters at Grace Church, Harlingen, where they slept on *bracero* cots and helped prepare their own meals.

Riding a borrowed school bus, they went each day to Brownsville, near the Mexican border, to renovate an old brick building which is used as a church by a Spanish-speaking congregation of the Lutheran Church — Missouri Synod. They put in nearly 1,000 man-hours of work in scraping and painting.

Ground Broken for Buildings

PEACE CHURCH, San Antonio, broke ground for an $88,000 first unit on July 16. The building will include a chapel seating 200, eight classrooms, kitchen, church office and pastor's study.

GROUND WAS BROKEN July 9 for the build- ing of First Church in Lafayette, La.

ASCENSION CHURCH, Lubbock, has the services of Miss Carol Schaer, parish worker from the Board of American Missions. A kindergarten will be started this fall.

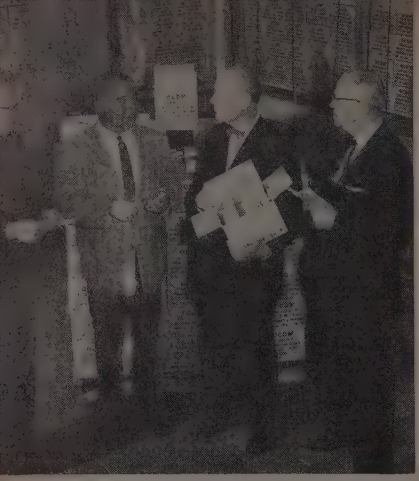
MISS INA ROOF began work in June as parish worker at St. Luke's Church, Rich- ardson.

GEORGIA-ALABAMA

Savannah Church Carillon To Be Heard in New Movie

SAVANNAH, GA. — Sacred music from the carillon bell tower of the Lutheran Church of the Ascension here will serve as back- ground music for part of the new film, *Cape Fear.*

Gregory Peck, star and co-producer of the film, heard the carillon being played by Karl Kinard, Jr., director of music at the church, when he was in Savannah for shooting of scenes last spring. He arranged for the recording of several hymns to be included on the film's soundtrack.



FITZGERALD, RUBINER, KERN, LANGHAM

Civil Defense Stockpiles Scriptures, Prayer Books

MARSHALL, MICH.—Two thousand cartons of Bibles and prayer books have been stockpiled by Civil Defense for the religious comfort and guidance of those hospitalized in any attack on the United States.

The materials were contributed by the three major religious faiths to the Office of Civil and Defense Mobilization. Each carton contains 166 items. The CD stockpiling program will send one to each of the 1,931 CD portable emergency hospitals posted throughout the U.S. in the event of attack.

Delivery was accepted here by Dr. Fred W. Kern (*second from right in photo*), a United Lutheran pastor who is director of the CD Religious Affairs Office. With him were Father M. J. Fitzgerald, O.F.M., of the St. Anthony's Guild of the Franciscan Fathers, Paterson, N. J.; Samuel H. Rubiner, of Detroit, an honorary vice president of the National Jewish Welfare Board; and Dr. Frank W. Langham, of the American Bible Society's Chicago office, representing Protestant denominations.

Each carton contains these American Bible Society publications: one New Testament, 10 booklets of Psalms, and 14 reprints each of St. Matthew, St. Luke, St. Mark, St. John, The Acts, Corinthians, Timothy to Hebrews, Romans, Galatians to Thessalonians, and James to Jude.

Catholic and Jewish prayer books are also included in each carton.

WARTBURG

Wartburg Weeks Attract Youth to Pine Lake Camp

By ARNOLD H. KAITSCHUK

CHICAGO — A total of 137 youngsters turned out for the junior Wartburg Weeks at Pine Lake Camp near Waupaca, Wis., Aug. 6-12. The Rev. Earl Meissner, of Bethany Church, Burlington, Iowa, headed a staff of teachers and counselors from Wartburg Synod churches.

A second Wartburg Week, for high school seniors and older boys and girls, was held Aug. 20-26.

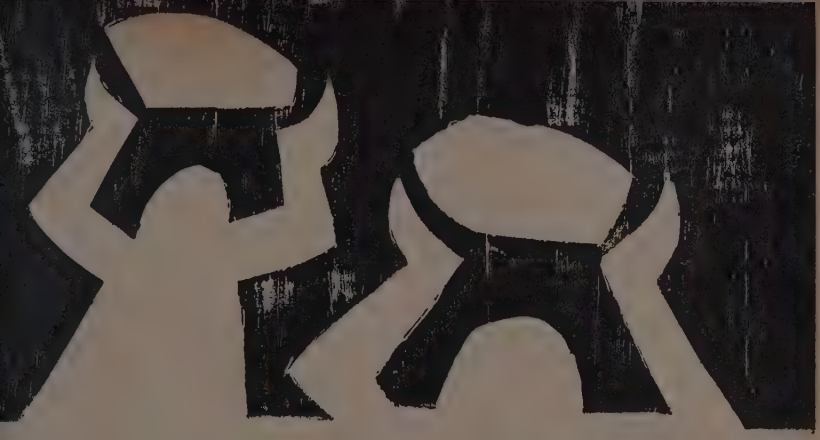
CHILDREN'S MISSION FESTIVAL was held in July at Trinity Church, Golden, Ill. Pastor Ernest A. Slottag reported almost $1,000 received in the mission offering at two services. The Rev. Leslie Hefty, missionary to Argentina now on furlough, was the speaker.

ST. PAUL'S CHURCH, Chicago, completed an extensive redecorating project in July. The congregation, served by Pastor Wolf I. Knappe, will celebrate its 50th anniversary in October. Pastor Knappe was installed on July 30.

PASTOR PAUL KAPPES, of St. John's Church, Breman, Ill., accepted a call to Trinity Church, Pell Lake, and St. Paul's Church, Lyons, Wis., effective Sept. 1.

NEW TRINITY CHURCH building at Edgerton, Wis., was dedicated June 18. Dr. R. F. Belter, synod president, preached. Pastor is the Rev. Ronald Schlittler.

MEMBERS of Trinity congregation, Pell Lake, Wis., turned out in large numbers to renovate the church and improve the grounds. A new parking lot was paved, and new glass block windows were installed.



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God's people are fanatics. Fanatically they hold to His promises in the power of faith which He supplies. In faith they are established in a hope that knows no end. Fanatically they believe that heaven and earth shall pass away, but God's Word shall never die. Fanatically they rise from suffering and sorrow to worship the One they say loves them. Fanatically they carry the cross of the Crucified because there is nothing else for them to do. They are a people who know of no other life than that which rests in the promises of God.

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Ohio Men to Hold Retreat At Camp With Convention

By E. RUDOLPH WALBORN

COLUMBUS, OHIO—A weekend retreat for Ohio Lutheran men will be held Sept. 22-24 in connection with the convention of the United Lutheran Church Men of the synod, at Camp Mowana.

Speakers will be the Rev. Rufus Cornelsen, director of social action in the ULCA Board of Social Missions, and Prof. Karl H. Hertz, chairman of the sociology department at Wittenberg University.

Theme of the program will be "Christian Social Responsibility in Daily Life." As planned by the synod's Board of Stewardship and Congregational Life, the conference is designed to help men of the church reach a clearer understanding of the Christian message, and come to a full recognition of their responsibility in leading the church to an effective witness in today's world.

Bible studies will be conducted by the Rev. Leopold W. Bernhard, of First English Church, Columbus. Pastor Donald W. Stoughton, of Wittenberg University, will speak on "Lay Theology."

FIVE OHIO foreign missionaries will be on furlough and will be in Ohio in the last half of 1961. Two families will live in the Springfield furlough home maintained by the Ohio ULCW group: Pastor and Mrs. William Cox from British Guiana, and Pastor and Mrs. P. Parker Anspach from India. Pastor Anspach will assist the college pastor at Wittenberg University during the school year.

Dr. and Mrs. James Stull will begin a two-months' vacation in July at Springfield, after two years' service in language school and in medical work in Liberia. Miss Dorothea Greiner, a nurse in the Liberian mission, and Mr. and Mrs. Kenneth Garver, house parents in the school for missionary children in Liberia, will be on furlough in October and December at Springfield and St. Paris respectively.

Churches to Lose Revenue As Ohio Drops Tax Stamps

COLUMBUS, OHIO (RNS)—Churches and charitable organizations will lose an important source of revenue when the redemption feature of Ohio's sales tax dies with the stamps next Jan. 1.

Since the sales tax has been in effect—it began 26 years ago—consumers have been issued stamps as receipts for the 3 per cent tax. These stamps were redeemable at 3 per cent of their face value until 1959 when the redemption rate was cut to 2 per cent.

Now the Ohio Legislature has decided to do away with the stamps entirely while keeping the sales tax. Ohio's Governor Michael V. DiSalle, dissatisfied with some of the tax-exemption provisions of the law has let the no-stamp bill take effect without his signature.

Churches and schools used the sales tax stamps to buy many furnishings and education supplies. One of the peak years saw a total of $5,145,000 returned through redemptions—most of it to churches and religious groups who maintained a year-around drive for sales tax stamps among parishioners and friends.

Gov. DiSalle has called the redemption feature "the most expensive charity there is." He said it cost the state $2 for every $1 turned back to a charity.

Ohio was the only state to issue tax receipts at the point of purchase.

Wittenberg Making Study Of College Health Centers

SPRINGFIELD, OHIO—New concepts in the architecture and programs of college health centers are expected to emerge from a study which Wittenberg University will make during the next year in co-operation with two other co-educational private liberal arts colleges.

Presidents of the three co-operating institutions—Dr. Clarence C. Stoughton of Wittenberg, Dr. Louis T. Benezet of Colorado

College, Colorado Springs, and Dr. Sharvy G. Umbeck of Knox College, Galesburg, Ill.—announced that Educational Facilities Laboratories, Inc., of New York has made a $10,000 grant to finance the study. EFL is an agency of the Ford Foundation.

Functional ideas for modern college infirmaries which can be the basis for construction of new health centers in the participating institutions will be a major objective of the study.

Lenoir Rhyne College Names Robert G. Walker as Chaplain

HICKORY, N. C.—The Rev. Robert G. Walker, of Tallahassee, Fla., has been appointed chaplain of Lenoir Rhyne College. He will co-operate with Dr. Albert H. Keck, pastor of College Church, in ministering to the students. Pastor Walker has been serving at St. Stephen's Church, adjacent to the campus of Florida State University. He will assume his new duties in September.

More Lutheran Colleges To Receive Federal Loans

WASHINGTON, D. C.—Government loans to three more Lutheran colleges have been approved by the Community Facilities Administration of the U.S. Housing and Home Finance Agency.

A loan of $1,250,000 was made to Carthage (Ill.) College to finance two dormitories for the college's new second campus in Kenosha, Wis. Each will house 154 students, one for men and one for women.

Pacific Lutheran College, Tacoma, Wash., will receive a $1,100,000 loan for building a dormitory for 200 men and dining facilities for 400 students.

Concordia College, Moorhead, Minn., is to get a $1,000,000 loan for housing and dining facilities for 231 men.

A $450,000 loan to Hartwick College, Oneonta, N. Y., for a dormitory to house 140 men, was announced earlier (*The Lutheran, July 19, 1961*).

UNPLANNED OBSOLESCENCE

"Planned Obsolescence" occupies a place on the front page of the journals of the day. Reputable authorities declare that cars, homes, and gadgets exhibit a definite trend to serve only for a very short time by virtue of the plans of their makers.

But "Unplanned Obsolescence" presents a more serious problem. In the field of insurance disturbingly large numbers of people are buying policies which will fail to meet the needs of the purchaser at a critical moment.

The Presbyterian Ministers' Fund strains every effort to make this situation impossible. Clergymen need contracts which will protect them now and help them hereafter. The dread of finding that an insurance policy is a broken reed where it was expected to be a rock of dependence motivates the Fund's service.

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League Convention Draws Youth of Four Churches

By LOUIS F. MERTZ

LOS ANGELES — More than 1,000 young people from the four churches soon to merge in the Lutheran Church in America attended the Pacific Southwest Synod Luther League convention at the University of the Pacific, Stockton, Calif., Aug. 25-27.

Dr. Melvin Hammarberg, of the Augustana Church's World Missions Board, was a featured speaker. He is pastor of Gloria Dei Church, St. Paul, Minn. Pastors Andrew Gresko and Stanley Olson were in charge of the convention program.

Following the convention, Aug. 27-31, about 200 Luther League sponsors, leaders and members in the four church bodies met for a leadership training school.

Stewardship Conferences Set

CONFERENCES on motivation for stewardship (not techniques and methods) will be held Sept. 8-9 at Camp Yolijwa, and Sept. 11-12 at Mt. Cross Bible Camp. The Rev. Robert Bartels, of Northwestern Seminary, and the Rev. Richard Peterman, of the Lutheran Laymen's Movement staff, will be the leaders.

NORTHERN CONFERENCE of the synod will meet at Camp Sierra Sept. 27-28. The Southern Conference will meet at Camp Yolijwa Sept. 29-30.

300 to Start at New College

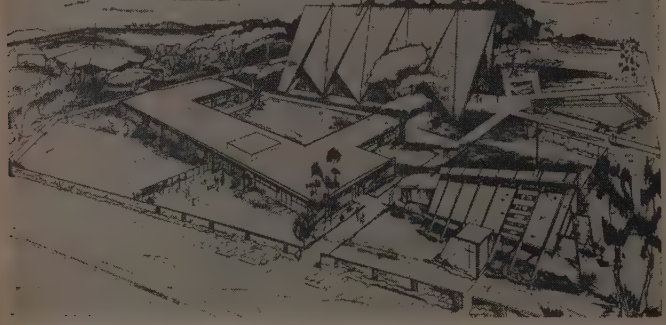
THREE HUNDRED students will begin classes Sept. 18 at the new California Lutheran College, it was announced by President Orville Dahl.

The students will live in converted "chicken coops" and new dormitories on the Thousand Oaks campus, still being built.

Five Lutheran church bodies in California are co-operating in the establishment of the new college.

ST. PAUL'S CHURCH, Northridge, Calif., is completing plans for construction of its first unit. Gifts and pledges in the building fund campaign exceeded $26,000, well above the advance goal. The drive was directed by Arian Amstutz of the Lutheran Laymen's Movement.

Architect's plans have been approved by the ULCA Department of Church Architecture. The congregation was organized in 1959 and has grown to baptized membership of 182. Dr. K. Hartley Sulston is the pastor.



Architect Jefferson Elmendorf's ultimate plan for St. Paul's, Northridge

Dr. Cooper Arrives in Berkeley

DR. CHARLES M. COOPER, former president of the Ministerium of Pennsylvania, arrived this month at Berkeley to assume presidency of Pacific Lutheran Seminary. He succeeds Dr. Charles B. Foelsch, who was called to Christ the King Church in Chicago.

Other new seminary faculty members are Dr. Eric H. Wahlstrom, visiting professor from Augustana Seminary; Prof. Robert J. Goeser, assistant in historical theology, and the Rev. Toivo Harjunpaa, who resigned as pastor of Shepherd of the Hills Church, Berkeley, to teach full time in the department of historical theology.

BENEVOLENCE RECEIPTS for the first seven months of 1961 totaled $379,000, or 42 per cent of the synod budget. Receipts for the same period in 1960 were $336,000 or 40 per cent.

ORIENTATION DAY for new pastors will be held at the synod headquarters in Los Angeles on Sept. 7.

Johnson Resigns BFM Post, Accepts Call to Baltimore

NEW YORK—Dr. Warren C. Johnson has resigned from the staff of the ULCA Board of Foreign Missions to accept a call as pastor of Christ English Lutheran Church, Baltimore.

He will assume his new parish on Oct. 1. He succeeds the late Dr. John L. Deaton, who died last November.

Dr. Johnson joined the BFM staff in 1955, serving as board secretary for Japan, Malaya and Hong Kong. In recent years he has been the secretary for South American missions.

A native of Schenectady, N. Y., Dr. Johnson served pastorates in Baltimore, and in York, Phoenixville and Philadelphia, Pa., before entering general church work.

A graduate of Gettysburg College and Seminary, he was ordained by the Maryland Synod in 1933. In 1959 he was given the honorary doctor of divinity degree by Gettysburg College. He is a former president of the Philadelphia Council of Churches.

PASTORS, PARENTS and representatives of the Long Beach Council of Churches failed after five attempts to prevent the sale of beer at a new "pitch and putt" nine-hole golf course. Only two city councilmen agreed with the objectors.

A NEW mission field in Paso Robles, Calif., will be entered next month, it was announced by Dr. H. Paul Romeis, synod mission superintendent.

DR. CONRAD REISCH, of St. John's Church, Sunnyvale, Calif., is recovering from an automobile accident. . . . Pastor Albert Schwertz, of Sun City, Ariz., has been ill.

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Sun. Eve. Fellowship 7:00 p.m.
Mon. thru Fri. 12:10 p.m.

Population Explosion Most "Terrifying," Says Bishop Lilje

MOORHEAD, MINN.—The population explosion is the "most terrifying problem" facing the world today, a German bishop told the International Walther League Convention here.

Bishop Hanns Lilje of Hannover, chairman of the United Evangelical Lutheran Church of Germany (VELKD), said closely related to this problem is world hunger.

Two-thirds of the people of the world are suffering from "diet deficiency," he told the 3,400 teen-agers and adult advisers from the youth organization of the Lutheran Church—Missouri Synod.

The former president of the Lutheran World Federation said man's reach for outer space is "a magnificent achievement of intellect and spirit," but he questioned whether it should be done before man has better control of earth's problems, particularly hunger.

THE BISHOP warned the youth that they could not escape God, either in outer space or in Marxist philosophy.

"No Marxist concept of human society and life can do away with the fact that there are still a lot of tragedies to be faced," he declared. "There will be sin, guilt and failure, even though everyone is a Marxist.

"The fate of the world is not decided in Moscow, Washington or Berlin, but before the throne of God."

He said the Christian needs to be careful of how he attempts to solve the problems of the world.

"Do not be satisfied with an easy superficial emotionalism, but serve the Lord with the intellect," he advised.

Bishop Lilje said of all the philosophies competing with Christianity the most dangerous is "the subtle philosophical atheism" exemplified by the French writer, Jean Paul Sartre.

"This atheism while admitting existence of God nevertheless feels God makes no difference in the human life," he said. "God is ignored."

IN AN INTERVIEW at Minneapolis, Bishop Lilje said that most of the 10,000 East German Protestants who made it to West Berlin for the recent *Kirchentag* rally returned to their homes in the East Zone.

This was in keeping, he said, with the insistence of the church that pastors and lay leaders remain at their posts, regardless of hardship.

Some had questioned whether this policy was Christian, he noted. But if the policy were removed, he said, the "dike" would be broken and the congregations in East Germany would be left without pastors and faithful workers to keep the church going.

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Protestant Identity Cards List Tenets of Reformation

NEW YORK—In issuing its "I am a Protestant" identification cards this year, The Protestant Council of the City of New York featured a list of "Reformation Principles" prominent on the back of the card.

According to the council, more than 80,000 of the wallet-size cards have been mailed out in the New York metropolitan area for use as a testimony of faith and as an aid in emergency.

The card, identifying the bearer as a Protestant in black lettering against a yellow fluorescent border on white stock, provides space for the name of his minister and church as well as the phrase: "In emergency, please call . . ."

Last year's card, the first issued by the council, merely indicated on the reverse side that it was distributed by the Protestant organization. The "Reformation Principles" on the back of the 1961-62 cards were listed as:

Salvation by faith in Jesus Christ; supreme authority of the Bible; direct relationship with God; priesthood of all believers; separation of church and state; dignity of labor.

The council's executive director, Dr. Dan M. Potter, said increasing pressures threatening the principles of the Reformation had caused his group to give special emphasis to maintaining those ideals for "the survival of our free society and for the development of the Kingdom of God on earth."

He said the principles had been printed on the card because of contemporary attitudes which "would have us substitute the supreme authority of the 'Almighty Dollar' for the supreme authority of the Bible."

"Instead of living in a direct relationship with God, there are millions who ignore their Creator altogether. And at this very hour, the cherished principle and tradition of separation of church and state in this country is being opposed by those who would want the church to be financed by the state," he said.

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The council said after its first cards were issued in July 1960 it was swamped by thousands of requests for them from 31 states and Canada.

Dr. Horn Lectures in Europe

PHILADELPHIA—Dr. Edward T. Horn, III, pastor of Trinity Church, Germantown, flew to Europe Aug. 2 for a series of lectures under Lutheran World Federation auspices.

From Aug. 4 to 16 he was in Helsinki, Finland, as consultant to the LWF Commission on Theology, preparing for the LWF convention to be held in Finland in 1963.

Then he attended meetings of Lutheran pastors and theologians in Oxford, England; Hesselberg, and Berlin, Germany.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

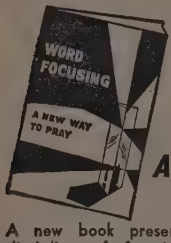
SHERTZER, LEONARD. From First Church, Portage, Pa. To Augsburg Church, Harrisburg.

CENTRAL STATES

BADE, CHESMOND. To Faith Church, Little Rock, Ark.

FLORIDA

DICKSON, CHARLES W. To Winter Haven, mission developer.



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(United Lutheran Publication House)

See page 47 for nearest branch address

WISE, GERALD C. From Holy Trinity Church, Key West. To St. Paul's Church, Tampa.

ILLINOIS

KNUDSEN, DONALD P. To Christ Church, Decatur.

SCHRACK, ROBERT E. To Gloria Dei (Augustana) Church, Downers Grove, assistant pastor.

INDIANA

CHU, DAVID. To Adams Church, Batesville.

GRAEF, RICHARD E. To Christ Church, Crawfordsville, and Phanuel Church, Wallace.

MILLER, W. DONALD. From Mt. Zion Church, LaGrange. To Indianapolis, mission developer.

MARYLAND

HINKELDEY, HOWARD. From St. Paul's Church, Hanover, Pa. To St. John's Church, Rockville, Md.

THOMPSON, LOWELL S. To St. Stephen's Church, Baltimore.

MICHIGAN

HOLTZ, MELVIN. From Prince of Peace Church, Addison, Ill. To St. Luke's Church, Muskegon.

NEW JERSEY

DORKOF, KENNETH A. From Zion Church, Carteret. To Faith Church, Lavallette.

PATTERSON, ALBERT E. From Holy Trinity Church, Camden. To Holy Trinity Church, Brant Beach, and Zion Church, Barnegat Light.

REINARU, RUDOLF. From Estonian (Independent) Church, Lakewood, N. J. To St. John's-First Hungarian Church, Perth Amboy.

SHIRK, F. KENNETH. From St. Paul's Church, Edison Township. To Epiphany Church, Camden.

UZUPAN, DANIEL. From Our Saviour Church, Haddonfield, assistant pastor. To Holy Communion Church, Berlin.

WARTBURG

SLOTTAG, ERNEST A. From St. Paul's Church, Chicago. To Trinity Church, Golden, Ill.

WESTERN CANADA

DUESTERHOEFT, EDUARD. From Trinity Church, Thalberg; Emmanuel Church, Glenmoor; and St. John's Church, Green

wald, Man. To Grace and St. John's Churches, Leduc, Alta.

GOOS, ADELBERT. From assistant to synod president. Retirement. Supply pastor at St. John's Church, Laird, and St. Paul's Church, Sutherland, Sask.

WEST VIRGINIA

JENSEN, DAVID A. From Holy Trinity Church, Dallas, Tex. To Vienna, W. Va., mission developer.

Followers From Many Nations Attend Dr. Buchman's Funeral

ALLENTOWN, PA. — Dr. Frank Buchman, founder of the Moral Re-Armament movement, was buried here Aug. 18 after a service in St. John's Church, where he was ordained by the Ministerium of Pennsylvania 59 years ago. He died Aug. 7 in Freudenstadt, Germany.

More than 100 followers of Dr. Buchman from African countries, Taiwan, Iran, Sweden, Great Britain, Switzerland, France, Germany, Ceylon, the Netherlands, Italy and the United States attended the funeral.

The service was conducted by the Rev. Arnold F. Keller, Jr., pastor of St. John's. Interment was in Fairview Cemetery, in the family plot where Dr. Buchman's parents and a brother are buried. Dr. Buchman was born in nearby Pennsburg.

Before the funeral, Dr. Buchman's will was filed for probate in the Lehigh County Court. It left his estate, valued at $25,000 for probate purposes, to the First Century Christian Fellowship and the Moral Re-Armament movement. The fellowship, also known as the Oxford Group, was the foundation of the MRA movement.

DECEASED

THE REV. KRISTINN K. OLAFSON, 80, who was active in the ministry for 56 years, died June 27. He had been living in Manchester, Iowa, since his retirement last year.

Pastor Olafson was born in North Dakota. He attended Luther College and Chicago Seminary, and was ordained in 1904. He served pastorates at Gardar, N. D.; Mountain Parish, N. D.; Glenboro Parish, Manitoba; Calvary Church, Seattle, Wash.; First Church, Mount Carroll, Ill.; Christ Church, Sharon, Wis., and Rock Grove Parish, Ill.

He was president of the Icelandic Synod for 20 years, and served terms as secretary of social missions in the Pacific Synod, as a member of the executive board of the Illinois Synod, and chairman of the social action division of the social missions committee of the Illinois Synod.

He was a delegate at four ULCA conventions and to the Lutheran World Federation convention in Copenhagen in 1929.

Surviving are his wife, Ethel Olafson; a daughter, Mrs. Sigrun MacDonald, of Seattle; three sons, Erling, of Westport, Wash.; Paul, of Fullerton, Calif.; Frederick, of Baltimore, Md.; a stepson, Leighton Phillips, of Manchester, Iowa, and 14 grandchildren.

Funeral service was conducted June 30 at First Church, Mount Carroll, by Dr. A. Howard Weeg, the Rev. Clifford W. Baumann and Dr. Luther C. Mueller. Interment was in Mt. Carroll cemetery.

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In Conclusion

FOR A QUIET week of midsummer, the news is especially lively. There are big stories about church-state relationships, as well as about Lutheran union and disunion.

Rarely does a prominent public figure speak out as plainly about a major religious body as Senator Wayne Morse did this month. The Oregon senator pointed directly at the Roman Catholic hierarchy as the group which had caused the defeat of efforts to aid public education with U.S. government funds.

The hierarchy used pressure tactics because they demanded money for their own parochial schools, he charged. They pushed these unconstitutional demands even though it meant scrapping the whole program for federal aid to education. They'll be sorry, the senator said, because they have misjudged the temper of the American people.

SENATOR MORSE isn't the first person to be shocked by Roman Catholic efforts to use political pressure to get its own way. In Puerto Rico, for instance, Roman Catholics were last year forbidden to vote for a progressive, honest administration. The reason was that the administration had refused special favors for the Roman Catholic Church in an effort to be fair to all. When this got into the headlines, the cold light of publicity showed up the scheme. The Roman Catholic voters reacted by rejecting the leadership of their church.

It's easy to be shocked, but that doesn't solve problems. It may even add to them. Sometimes we are led to turn against things just because people we disagree with are in favor of them. Prejudice and the intrusion of other factors cloud the issue and we can't decide it on its actual merits. We need to remind ourselves that it's never enough to be *against* things. Far more important is to decide what we are for.

The mark of some resurgent conservatives today is that they are against almost everything. In the finest sense, we are all conservatives when we try to hold fast to that which is good, as St. Paul advises us. However, with some of these groups we're compelled to ask just what they are trying to conserve. To hold to policies and ideas that have been proved inadequate is worse than useless.

AMONG THOSE out of touch with the times are church bodies that cling to their little islands of isolation while a tide of Christian unity rises around them. The news this week brings word of the Wisconsin Synod's decision to end its fellowship with The Lutheran Church—Missouri Synod. It may well be that in St. Louis this decision is greeted with a sigh of relief. Doctrinally conservative, the Missouri Synod has proved itself progressive and forward-looking in many ways. It has done better than any other church in harnessing modern methods and means of mass communication to its purposes. In recent years it has shown a willingness to venture into the sea of interchurch co-operation. Maybe now it has cut loose an anchor.

Not all the news was of discord and disunion. A rousing vote for unity came from a little Minnesota village. The Danish-background American Evangelical Lutheran Church cast the final vote to join next year in forming the great new Lutheran Church in America of which we will also be a part.

Even on a quiet midsummer week, the church is at work on many fronts.

—ALBERT P. STAUDERMAN

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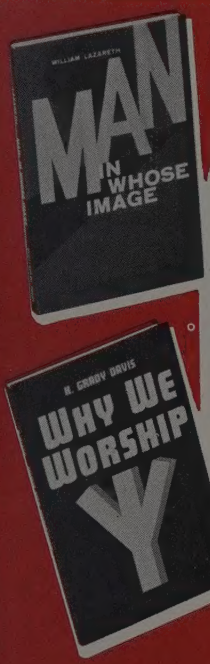

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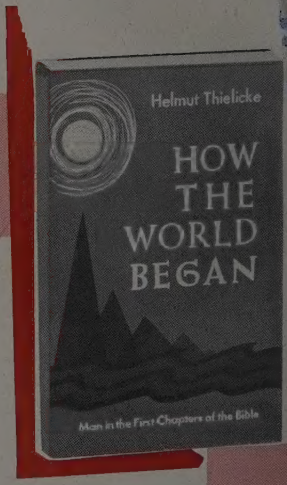

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